

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor January 4, 1987

Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Robin Kaiser and Kelly Mangel

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 206 "We Three Kings of Orient Are"

*Ascription

*Exhortation

*Confession (In Unison) O Thou God of holy love, we acknowledge that at the beginning of this year our lives do not stand before Thee as a book unwritten. Much that we shall do has been spelled out already, even before the year has begun. Inscribed deep within are old habits and familiar behavior patterns. We know that these in large part will write for us the history of this coming year. Cause us to be aware of thy forgiving grace, and when we have written a life page full of the errors of our misdeeds, help us to acknowledge ourselves for what we are, and to seek thy love; through Jesus Christ, our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Call to Prayer: Pastor - The Lord be with you
People - And with Thy Spirit
Pastor - Let us Pray!

Requiem Observance and Prayer

George Eichhorn, Alice Beatty, Velma Collins, Norman Lippold, Rith Seigfried, Robert Stanley, Robert Snider, Sara King, Hugh Pyle, Tresa Nicholas, Edward Skillman, Beryl Cook.

Friends: Lloyd Claypoole, Julia Wise

Hymn No. 614 "For All The Saints"

Offering

Offertory

*Doxology - page 382

Anthem: Saxophone and Organ

Scripture: Mark 8: 34-38

Sermon: "Give Me A Light"

*Hymn of Invitation No. 170 "Thou Didst Leave Thy Throne"

*Closing C

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by the Women's Fellowship in memory of deceased members.

Mr. & Mrs. Jim Gannon will greet the congregation at the door this morning.

Ushers for today are: Marty Henry, Dan Bosko, John Snow and Frank Crawford.

Nursery will be provided today.

Shirley Thompson and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 109.

WEDNESDAY - Council meeting at 7:00 P.M.

THURSDAY - Choir practice at 7:00 P.M.

Help is needed on Tuesday to begin taking the "big" tree down. We will start on Tuesday morning to remove the light, bows, and greens from the structure. Work will continue on Tuesday evening to help take down the rest of the structure. Please come and help us out.

January is the month that we accept nominations for Elders and Deacons for the election in the fall. Write them on the paper provided in the back of the pews and drop in the offering plate or see that it gets to the office.

Following the sermon we sing an invitational hymn, followed by a period giving each worshiper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the chancel rail. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The pastor will assist you if you desire. Please avail yourself of this opportunity.

EXTRA BIBLE READINGS - READ THEM TO
DAILY BREAD.

I sed 2 th man who stud at the gate
of th year: Giv me a lite that I may
tred safly into the unknown

And he replied:

Go out into th darknes & put thine hand
into th hand of God. That shalB to thee
yeter than any lite-& safer than a
known way

M.L. Haskins

(Ilus erth grader & Road 2rhapnes is almos
always undr constructin)

A self fit to live with

A faith fit to live by

A work fit to live for

vs 34-U R whoscevr

self fit 2liv w only posib thru Js Xp

faith fit 2 liv by=receiv Js Xp as Sav

Work fit 2liv for=Beum discipl

(Ilus yng ch mem & giv money bak fnd plan,

vs 36-37=(Ilus Cahsmagne bury as king)

Haskins wrote=Quote poem abuv

"Give Me A Light"

Scrip: Mark 8:34-38

T'er mayB sum thot serm titl cam fr TV com-not so

long B4 Mad Av evr dream up=Haskins writ+Poem

4pas few days hav herd=Hapy Nu Yr & hapnes wish evrl

But hapnes elusiv sort elment wh excap many time

All sorts comps Bin made as 2wat tru hapnes is

(Ilus erth gradr &=Road 2 hapnes is almos always undr

constructin)

We all kno 2B tru,so is ther anyway 2hav Hapy Nu Yr?

Yes,& 2persn who ask=Giv me lite,anser fnd in wat

pop lecturer giv sevrl yrs ago & all 3 fnd Scrrp

A Self Fit 2 Liv with;A faith fit 2 liv by, & a Work

Fit 2 liv For

vs 34-U R a whoscevr G wants as part His kingdm

As lk lif cano posih imagin anyl liv apart fr G

2wat do U cling wen all aroun world giv way?

Erthquak,tornado,voleano,etc all thez mak quest

mean of lif

Anser 2self fit 2liv with=only fnd persnl relshp

2/G wh posib only thru Js Xp

Only Js can chang U,He major in chang men/women in

this lif & 4all eternty

If U hav receiv Js as L & Sav U shudB about task of

bild faith 2 liv by

many peop start out Xpian lif only 2Beum bog dwn in

short period & fal by waysid defeat

we need keep go on & this why shud read Bibl evr da

Not only shud read it,but shud heed it

Need form relshp w/G thru prayr

Do U pray oft? Do U pray bout probs/cares?

Do U pray wen hapy? Do U pray/tel G how much mean?

I seek 2gro by atend ch & oft as posibl?

If U can aner Yes,U R bild faith to liv by

3rd elment is=a work fit to liv for

it not enuf go thru motins of lif,ther musB mor

not enuf jus eat,sleep,work & do cycle ovr agin

Thez things R import,but ther musB mor

Js sed=whoso wil cum aftr Me & that mean=Follow

that mean mak Him 1st in lif;mean put asid very per-

sonal lk at our livs & get involv His work

His discips gav up ther jobs fish/tac collect,others

No mean we giv up our ocupatins,but duz mean giv up

serv selvs 2serv Him

Perhap nex yr loom ahead jus lik all others

but no need B that way

It can Beum altogethr dif & Nu if mak necessary change

How can we folo Js?

1st=us volunteer=Deny self
 Js say mus turn baks on selfish wills
 we all kno how pampr selvs & lk aftr persnl whims
 2deny self is 2Bgin lk 2ward othrs & wat can do 4them
 means plac welfar othrs ahead own welfar
 2much mod day phil is=Me 1st & this direc confl w
 wat Xpain phil shudB
 J led man deny self=us tak up cros, in othr word,
 discipship has price musB pd
 2B folowr Js is not free 00/luxury & eas
 it mean comitment
 How much R U wil 2comit 2Him
 A work thats fit 2liv 4 is work involv in Xpian lif
 2tak up cros mean 2bear burdn lif wh part our liys
 Js add=vs 35=th secret of lif is 2los our liys in L
 (Ilus yng ch member find money on plane & return)
 Wen worl & Satn hav U convinc U mis out on sumthin,
 jus remem 2say=Lk wat I've got in Js Xp
 thats th import thing
 th worl and all in it wil pas away, but G's Word
 wil remain 4evr
 Js add=vs 36-37=Man has alway sot hol on 2 things
 this worl & this lif, but all this shal pass away
 (Ilus Emp Chasmagne & entomb as king)
 4 evrl seek Hapy Nu Yr, can only cum fr walk w/Js Xp
 Do U seek a Lite 4this year?
 Haskins wrote=(POEM ABOUT LITE)
 G invites U 2 Bgin this yr w/Ur hand in His

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 4, 1998

PRELUDE
 GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS
 CONG DINNER/GENERAL MEETINGS SET CALENDAR FOR 98

KATHY/ROSS MITCHELL
 JAMES BLIOT - 11RAS 1102

*HYMN
 PRAYER/OFFERING
 *DOXOLOGY
 PASTORAL PRAYER
 HYMN
 SCRIPTURE: MARK 8:34-38
 SERMON: "GIVE ME A LIGHT" - ST. PAUL'S, BUTLER 1/4/87
 *HYMN
 *BENEDICTION
 *POSTLUDE

BENWARD
 UNSPOKEN - JAMW
 KEN/WIFE PROBS
 NANCY
 ROW - HOSP.

SCRIP: MK 8:34-38; SERM: "GIVE ME A LIGHT"

(ILUS 1st PART M. L. HASKINS PROSE, "GIVE ME A LIGHT, ETC)

PAS FEW DAYS HERD - HAPPY NEW YR

HAV ALL HERD CPS WAT TRU HAPNES IS - (ILUS CONSTR VEHICLE)

WE KNO THIS 2B TRU - SO IS ANYWAY CAN HAV HAPPY NEW YR???

Y - E - S - THER IS & ANSWER 2QUEST OF "GIV ME A LITE THAT I
MAY TRED IN2 TH/UNKNOWN" IS FND IN WORDS POP LECTRER 3 THINGS

2B HAPPY WE TOLD MUS HAV - "A SELF FIT TO LIV WITH"

VS 34=JS SED "WHO-SO-EVER & THAT MEANS ANYONE

YOU & I R WHOSOEVERS & A WHOSOEVER IS WAT G WANTS AS PART HIS
KINGDOM

LK AT WORL & THEN ASK, "HOW CAN ANYONE LIV APART FR/GOD &
HAV ANY HAPINES???"

2WAT CAN WE CLING WEN ALL RND R DETH, DESTRUCTIN, WAR, FAMIN, DISEAS??

WAT IS MEAN OF LIF IF THIS ALL THER IS 2LK 4WARD TO???

2HAV A SELF FIT 2LIV WITH, CAN ONLY B POSIB THRU PERSNL RELAT-
SHIP W/GOD THRU JS XP

ONLY JS XP CAN CNNG ANYONE BCUZ HE MAJORS IN CHANGING MEN/WOMN
4ALL ETRNTY

WE CAN STRNGTHN THIS RELATSHIP THRU BIBL & READ OF IT EA DAY
(GIV EXAMPL OF 365 DAY BIBL, PAPR BAK & DIF VERSINS)

AFTR HAV SELF FIT 2LIV WITH, LECTRER SAY FAITH 2LIV BY

VS 35=JS NO MEAN MUS GIV UP OUR LIVS FOR HIM

SIMPLY MEANS STAN BAK FR/THINGS OF WORL & FOLO HIM SIMPL FAITH
HOW??? - PRAY DAILY/OFTN=PRAY BOUT PROBS/CARES: TEL G HOW MUCH HE

MEANS TO YOU, ASK HELP/GUIDANC GET CLOS TO HIM

THAT WIL BILD A FAITH TO LIV BY

SO AFTR HAV "SELF FIT 2LIV WITH, & A FAITH 2LIV BY, LECTRER SAY
MUS HAV "A WORK FIT TO LIV FOR"

VSS 36-37=JS IS TALK BOUT DISCIPLSHIP & COMITMENT

MUCH R WE WIL 2 COMIT TO HIM???

TH/SECRET OF LIF IS 2EMULAT JS XP'S LIF - ACT AS HE ACTD, DO AS
HE DID, RESPOND 2PEOPL RND US AS HE RESPONDED - EMULAT HIM

(ILUS NAME "XPIAN" & MEANING OF IT)

R WE WIL THIS YR 2BCUM KNOWN AS "LITTL CHRIST'S?????"

(ILUS MAN ON PLANE FIND MONEY, GIV BAK & SATAN IN TAXI)

WEN WORL & SATAN HAV U CONVINC U R MISOUT SUMTH REMEMBR & SAY ----

~~XXXXXXXXXXXXXXXXXXXX~~ "LOOK WAT I'VE GOT IN JESUS CHRIST"

TH/WORL & ALL THAT IN IT WIL PAS AWAY, BUT THINGS OF GOD WIL RE--
MAIN FOREVER

MUS REMEMBR WAT JS TEL US HERE - VS 36=(READ THIS AGAIN)

MAN ALWAYS SEEK HANG ONTO THINGS OF LIF/WORL, BUT THIS ALL WIL
PASS ON TO OTHRS ONE DAY

(ILUS CHARLEMAGNES & HIS BURIAL SITTING UP AS RULING MONARCH)

FOR ANY & ALL SEEKING A HAPPY NEW YR IT CAN ONLY CUM FROM A WALK
W/JS XP

DO YOU SEEK A LIGHT FOR THIS YEAR???

DO U WANT A SELF FIT 2LIV WITH, A FAITH 2LIV BY, & A WORK FIT TO
LIV FOR???

(ILUS COMPLETIN HASKINS PROSE

GOD INVITES U 2BGIN THIS YR WITH UR HAND IN HIS

"Give Me A Light"

Scripture: Mark 8:34-38

(Illustration of "Give Me A Light" in poem by M.L. HASKINS)

There may be some of you who have looked at this sermon title and ~~xxxxxxxx~~
~~xxxxxxx~~ decided you know where the idea originated. But if you have
come to the conclusion it started with a commercial on TV you are wrong.
Long before Madison Avenue dreamed up the commercial a writer identified
only as M. L. Haskins wrote the lines:

And I said to the man who stood at the gate of the year:
Give me a light that I may tread safely into the unknown."

For the past few days we have heard the phrase "Happy New Year." Happiness
is the wish of everyone. But happiness is an elusive sort of element which
escapes us many times. All sorts of comparisons have been made as to what
true happiness really consists of. One of these has been defined by the
operator of a large earth moving piece of machinery.

(Illustration of earth grader with bumper stickers on it)

All of us are familiar with the delays entailed by detours on roads being
constructed or reconstructed. On the front and back of a large road grader
the operator knowing the anxiety these delays always cause, had placed a
sign. Those signs declare: "The road to happiness is almost always under
construction."

W^hat all know this to be true. So is there anyway to really have a Happy New
Year? Yes there is. To the person who asks "Give me a Light that I may
tread safely into the unknown" the answer is to be found in three things a
popular ~~lectur~~ lecturer of a few years ago gave. All three of them are found
in our Scripture this morning. ~~The first is to live with a self fit to live with.~~
~~In order to live with ourselves we must have a sense of contentment in our~~
~~lives. We cannot have this contentment if we~~

Those three things are: "A self fit to live with, a faith fit to live by, and
a work fit to live for." A SELF FIT TO LIVE WITH, A FAITH FIT TO LIVE BY,
AND A WORK FIT TO LIVE FOR.

Jesus said in the 34th verse, "Whosoever will come after Me." That means
anyone. You are a "Whosoever" that God wants as part of His kingdom. As I
look at life as it is lived in today's world I cannot possibly imagine how
anyone can live apart from God. To what do you cling when all around ~~is~~ are
the horrible events which take place each day? Death, destruction, war,
famine, disease, all of these things can't help but make anyone question the
reason for living and life. The answer to a "Self fit to live with" can only
be found in a personal relationship with God which is only possible through
Jesus Christ. Only Jesus Christ can change ~~xx~~ you. He majors in changing
men and women in this life and for all eternity.

Then secondly, if you have received Jesus Christ as your Lord and Savior you
should be about the task of building a "Faith to live by." Many people start
out on the Christian life only to become bogged down in a short period of

and to fall by the wayside defeated. We need to keep going on. That is why we should read the Bible everyday. But not only should we read it, we should heed it. We need to form a relationship with God through prayer. Do you pray often? Do you pray about all of your problems and cares? Do you pray when you are happy? Do you pray just to tell God how much He means to you? Are you seeking to grow by attending church as often as possible? If you can answer yes then you are building a "Faith to live by."

The third element of happiness is "A work fit to live for." It isn't enough to just go through the motions of life, there must be more. It's not enough to just eat and sleep and go to work, and do the cycle all over again. These things are all important, but there must be more.

Jesus said, "Whosoever will come after Me," and that means, "Follow Me." If This means making Him first in our lives. It means putting aside our very personal look at our lives and getting involved in His work. His disciples gave up their jobs to follow Him. They gave up fishing and tax collecting. It doesn't mean we must give up our occupations to serve Him, but it does mean giving up serving ourselves to serving Him.

Perhaps this next year looms ahead as just another of the same old years. But it needn't be that. It can become altogether new and different ~~if we~~ if we make the necessary changes. How can we follow Jesus?

First we must volunteer. He said, "Whosoever will come after Me, let him deny himself."

Jesus was saying that we must turn our backs on our selfish wills. We all know how we like to pamper ourselves and look after all of our personal whims. To deny ourselves is to begin looking toward what we can do to make others happy instead of ourselves. It means placing the welfare of others above our own welfare. Too much of the modern day philosophy of life is "Me first." This is in direct conflict with what the Christian philosophy should be. Jesus said the man who denies himself must, "Take up his cross." In other words, discipleship has a price which must be paid. To be a follower of Jesus Christ is not free with luxury and ease. It means commitment. How much are we willing to commit to Him? A work that's fit to live for is a work that is involved in the Christian life. To take up the cross means to bear the burdens of life which are a part of our lives. Jesus told what that cross bearing entailed when He added, "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it."

The secret of life is to lose our lives in the Lord.

(Illustration of member of church finding money & giving it back)

A minister tells of a member of his church traveling by plane on business. At the end of the flight he reached into the rack above his head for his coat and his hand ~~landed~~ landed on a package with a rubber band around it.

He picked that package up and discovered it was a stack of 100 dollar bills. Not only that, but there was another stack next to it. Altogether the money amounted to \$20,000 dollars. Almost everyone was off the plane so he asked the stewardess at the door to call the pilot. The pilot came to him and he showed him the money. He asked, "What do I do with this?" The pilot said, "I've never had this problem before, we better turn it in at the terminal. They did this and while they were at the terminal managers desk, a man was ushered into the office. He said he had left some money on the plane. They asked him to ~~explain~~ describe it and he told them exactly what the money was and where it was so they gave it to him. He walked away and never even said thanks.

That Christian man got into a cab and he said it was like Satan got in with him. On that cab ride he was confronted with why he had done such a stupid thing. When it seemed like Satan said to him, "You sir, are a fool for giving up that money," he began to think of what Jesus had said about saving his life and losing it. And he answered out loud to the devil, "Yes, but look what I've got." The cabbie thinking he was being held up and the passenger had a gun asked, "What did you say buddy?" The passenger said, "Oh nothing, I was just talking to the devil." And the cabbie was watching that guy the rest of the way in the rear view mirror.

When the world and Satan have you convinced that you are missing out on something, just remember to say, "Look what I've got in Jesus Christ." That's the important thing. The world and all that is in it will pass away. But God's Word will always remain.

Jesus ~~added His~~ added, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall ~~ix~~ a man give in exchange for his soul?"

Man has always sought to hang onto the things of this life and this world. But all of this one day shall pass on to others. The Emperor Charlemagne wanted to be remember as a ruling monarch.

(Illustration of Charlemagne buried in sitting position)

On his death Charlemagne decreed that his body be placed ~~xxxx~~ upon a throne. The crown was to be placed on his head, his mantle on his shoulders, his sword at his side and the Bible opened on his knees with his hands resting on it. About 180 years after his death his tomb was opened and the skeleton of Charlemagne was discovered dismembered and in various positions. The skull was still wearing the crown and a bony finger was pointing to a verse of Scripture, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

For everyone seeking a Happy New Year, it can only come from a walk with Jesus Christ. Do you seek a light for this year?

Haskins wrote: And I said to the man who stood at the gate of the year:
"Give me a light that I may tread safely into the unknown."

And he replied:

"Go out into the darkness and put thine hand into the Hand of God. That shall be to thee better than any light - and safer than a known way."

God invited you to begin this year with your hand in His.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 11, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Kelly Mangel and Robin Kaiser
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 215 "Tell Me the Story of Jesus"
*Ascription
*Exhortation
*Confession (In Unison) Eternal Father, teach us in the
days of this year to discover the preciousness of time.
Keep us from squandering our hours in senseless thought
and useless activities. Help us through good books,
clean conversation, and creative action to so number
our days that we may get a heart of wisdom, and a life
devoted to thy reconciling ministry in the world;
through Jesus Christ.....Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 481 "Fill My Cup, Lord"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy spirit
Pastor - Let us Pray!
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "It Is No Secret"
Scripture: Numbers 27: 15-23
Sermon: "A Model"
*Hymn of Invitation "Higher Ground" No. 469
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Fern Minehart in memory of Loved Ones.
Mrs. Florence MacKinney will be greeting our members and
guests this morning at the door.
Ushers for today are: Helen Riemer, Phyllis Tait, Shirley
Thompson, and Alma Dally.

Nursery will be provided today by Mrs. Shelley Stivason.
Paul Campbell and Paul Riemer will be visiting the hospital
this week.

Attendance last Sunday was 115 with 19 visitors.

Hospitalized: Ken Weitzel and Eleanor Peters in BMH.

MONDAY - Elders meeting at 7:00 P.M.

TUESDAY - Activities Committee will meet at 7:00 P.M.

WEDNESDAY - Choir rehearsal at 7:00 P.M.

THURSDAY - Finance committee meeting at 7:00 P.M.

Mary Martha Circle will meet January 15th at 10:30 a.m. at
the home of Sandy Sheppeck. Please bring a casserole
for the birthday party.

AUDIT of all treasurers books will be January 20th. All
groups or committees who have books must have them ready
for the auditing. Please prepare to come with your books.
We will begin at 6:00 P.M.

The yearbook information for 1987 is due into the office
now. We need a report from all of the committees as to
who their chairman are for 1987. Please give the information
to Ginny today or call the office on Monday. Work
will begin then. Please give this your attention.

January is the month that we accept nominations for Elders
and Deacons for the election in the fall. Write them on
the paper provided in the back of the pews and drop it in
the offering plate or see that it gets to the office.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire. Please avail yourself of this
opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 11, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEXT SUNDAY JAN 18, POT LUCK DINNER AFTR CH, PLANNING
MEETING FOR CALENDAR OF CH

*HYMN

PRAYER/OFFERING

*DOXOLOGY

ASTORAL PRAYER

HYMN

SCRIPTURE: NUMBERS 27:15-23

SERMON: "A MODEL" - ST. PAUL'S, BUTLER - 1/11/87

*HYMB

*benediction

*POSTLUDE

RAY FINKE SURBAY

CHRI - SURBAY

JEAN -

UNSP - PBO

SHANNA - MISSAL

CATHY CHANDLER

CINDY FISHER

ALL REST, INCLD MOSES/ARON LIF BY GOD
AFTR SPY INCIDENT MOSES CHNG NAME 2-JOSHUA - HAD BIN HOSEA OR
OSHEA - NAMES MENT = SALVATIN
JOSHUA=GOD IS SALVATION - SAME AS NAME OF JESUS
THIS MENT HE 2B L'S SERV/MEANS OF SHO 4TH G'S SALV/G'S DELIVRANCE
VS 15-16-MOSES KNU TIME RUN OUT 4HIM, WANT G PREP MAN 2SUCEED HIM
VS 18-19=G SEZ, HERE IS UR MAN HE FIL W/H SP - HERE IS TH/MODEL
TH/MODEL 4ALL PEO 2EMULAT & THATS WAT IT TAKS-MEN/WOMN IN WHOM
IS G'S SPIRIT, WILING 2B USED BY GOD
BUT IT TAKS PREP & MUS ASK, WHER R WE IN THIS REGARD? OUR COMIT??
(ILUS GARDENER HAVING ABILTYS 2USE, BUT "HE WON'T")
HOW MANY R LIK THAT???
WE KNO WAT G WANTS FR/US, WE KNO WAT HIS WIL IS, & KNO WAT WE SHUD
& CUD B DOING
BUT 4MANY THER R 3LITTL WORDS THAT KEEP US FR/B & DO WAT GOD
WANTS - 3WORDS="BUT WE WON'T"
BEING PREP & DEMONSTRAT IS NOTHR THING
(ILUS HELEN HAYES & FIRST THANKSGIV TURKEY & FAMLY REACTIN)
THATS HOW G WANT US 2USE TH/PREP WE SHUD BOUT IN LIVS AS XPANS
2B REDY 2REPORT 4DUTY WEN HE CALLS & HE DUZ CALL
HE CALL US EVRDAY OUR LIVS 2LIV 4HIM
WE MAY NOT ANSR SUMONS, BUT HE DUZ CALL & SHUD REDY AS JOSH WAS
W/JOSH WS MODEL WE C HE NO INVOLV HERE/NOW OF LIF, HE CONCERN BOUT
DO WAT MUSH DUN & HE NO SHUN TH/RESPONSBLTY
(ILUS OF MAN, LIFELES DAUGHTR, & WIFE FAINT)
THIS NO TIME 2FAINT FR/WAT SHUD DO & WATEVR PREP GOD HAS GRANT
US MUSB PUT IN 2PRACTIC
YET HOW MANY PEO NEGLEC 2MAK NECESSARY PREPS 4PILGRIMAG OF LIF???
(ILUS MIKE HANZAS PREPARATIONS FOR HIS DEATH)
MIKE HANZAS NO DIF MANY OTHR PEO
TH/HERE/NOW WAT TAKN CARE OF, BUT THINGS OF GOD SADLY NEGLECTD
J. SED=SEEK YE FIRST TH/KINGDOM OF GOD & HIS RIGHTUSNES & ALL
THEZ THINGS SHALB ADDED UNTO YOU
THIS WAT JOSHUA WAS ABOUT IN HIS LIF WH/SET HIM APART AS A
MODEL FOR THE LORDS USE & WORK
WIL U ACPT TH/CHALENG GOD DIRECTS 2YOU????
GOD GIVS US VALUABL DAYS/WKS/MNTHS/ & YRS 2BGIN GET PREP 4HIM
WAT WIL WE DO W/WAT GOD HAS GIVN US????
JOSH WAS BROT 2TH/LORD IN TH/PRESENC OF EL - EA - ZAR TH/PRIEST
& OUR SCRIP ENDS W/THEZ WORDS - (READ VS 23)
WIL U PRESENT URSELF B4 TH/LORD & LET HIM COMISION US 4HIS WORK
& USE????

SCRIP.: NUM 27:15-23; SERM: "A MODEL"

(ILUS CHESTY PULLER, MARINE OFFICER IN KOREA & SUROUN BY ENMYS)

THAT EXPRESIN OF CONFIDENC - CONFIDENC BILT ON PREPRATIN

OUR SCRIP IS ILUS OF THIS THIS MORN

WE R GO 2 LK AT O.T. SAINT 2DAY & DAYS LEAD UP2 BGIN LENT

THIS MAN, JOSH, WAS #2 MAN UNDR MOSES & NOW GO 2B #1 BCUZ MOSES
GO 2DY

(HISTORY OF JOSHUA & HIS FAITHFUL SERVICE)

VS 21=MOSES NO NEED CUM 2GOD THRU PRIEST BUT JOSH DID

THIS BASIC DIF TWEEN MOSES & JOSH

JOSH WAS ONE OF SPIES SENT OUT 2SPY OUT LAND & BCUZ HIS FAIHTFUL
NESS ONLY HE & CALEB OF ORIG ISRITES OVR AGE OF 20 WER PERMIT
2ENTR PROM LAND

(Ilus Chesty Puller & prep 2B surround)

16-17

vss 18-19

(Ilus Gardner need & lettr)

Jn has an excelent knowledg of gardning
He kno bout chemstry of th soil.

He kno jus wat 2plant & wen 2plant it.

He kno how 2cultvat th fines flowrs
2 mak a gardn of buty.

END: BUT HE WON'T!

(Ilus Helen Hayes & 1st thanks turky)

(Ilus man, lifles dottr, wife faint)

(Ilus Mike Hanzas & pprep 4body not soul)

"A Model"
 Scripture: Numbers 27:16-23
 In nex few wks lead up 2 beg of Lent we R go 2 lk at
 OT saint who nex in line 2 num #1 man of G-that Joshu
 (Ilus Cheaty Puller & prep 4B suroun by enemy)
 That expresin of confid, but confid bas on prep
 Our Scrip spk this prepratin
 A born Egypt; fathr/mothr slay lik all Isites fal
 victim Phar no kno Joseph as tol Ex 1
 yng lif Josh prob influ by fathr cum hom weary/tired
 Bcuz harsh slavmastrs of Egyptins
 Lik all Isites, Josh cud hav lost lif whil grâ up
 but G saw fit 2 preserv lif
 He remem 1 nite partic wen lif/livs all Isites spare
 Bcuz G tol blud of lamb of doornpost
 G slay 1st born Egyptins, but Pasovr Isites.
 Josh 1st born of famly & wud hav los lif
 Josh saw courag Moses as went in2 presenc of Phar &
 tel of plagues G wud send Bcuz Phar hard hart
 Saw Moses lead peo 2-Red Sea, point rod 2 Sea & part
 peo go ovr, pt rod, Sea return upon Egytins & drown
 All this convinc Josh, G-Tru G & ther was no othr
 So read Scrip Josh Bcum Mos rt hand man & Num 11 tel
 Josh atend Mos fr youth
 fr atend Mos Josh dru clos 2 G; was w/Mos dur yr at
 Mt Sinai, & go up Mt w/Mos as Mos face God
 Josh no face G, but only 1 w/Mos & vs 21-tel dif
 Mos no need cum 2 G thru Pr, Bcuz saw face 2 face
 but Josh cud only cum thru Pr & sp dice seek G's wil
 folo this Josh go out as spy, & Caleb/Josh only 2men
 past 20 Zentr Canaan; all othrs=Mos/Aaron & wildnes
 Afrtr spy episod Mos chang name fr=Moshea, Oshea=Josh
 Hc Yea=Salvatin; Josh=G is Salvatin, same as Js
 m. At he set apart 2B mean G's salvatin, G's delivranc
 Mos knu time run out 4him; G spokn tol futur events
 vss 16-17
 G had this man prep in wings await cal whethr Mos
 knu or not=vss 18-19
 G say=Heres Ur man! His nam=Josh & he fil w/My H Sp
 Here was A MODEL=A Model not only as ldr, but 4 th
 peo 2 folo & emulat
 Thats wat taks 4 men/womn whom G wil use; it peo "IN
 WHOM IS THE SP, G's H Sp,
 but no hapn ovr nite, it tak prep
 Wat bout U? Wher R U in proces of dem comit 2 Lord
 & His work?
 (Ilus gardner & recomend, "but he won't")
 How many us perhap lik that? We kno wat G wantsfr us
 we kno wat His wil is; & kno wat cud & shud B doing

but 3 littl word R+But we won't 2/
 B prep is 1 thing, but demo is nothr
 (Ilus Helen Hayes & 1st turkey dinner)
 thats how G want us 2use prep we shud hav bin bout in
 livs as Xpians=2B redy wen He cald
 & He duz cal us, evrday our livs 2liv 4 Him
 He may not B redy, or anser sumons, but cal cums & lik
 sh we shud always B redy
 w/Josh as Model we C he no involv in here & now of lif
 he no tak creatur comfs & lk 4 persnl needs
 Wat bout U? R U concern w/here-now 2exclusin all else
 R U concern bout busnes suces, materil acompl 2neglec
 os sp liv?
 (Ilus man, lisses dottr & wife faint)
 This no time 4us 2faint fr wat shudB do
 watevr prep G grant 2us musB put in2 practic
 Yet, how many peo neglec evn mak neces preps 4 pil-
 grimag of lif?
 (Ilus Mike Hanzas & preps 4 life, but not 4 soul)
 Mike Hanzas no dif many othr peo, th here-now is wat
 takn care of, but things of G R sadly neglec
 Js sed=Seek Ye 1st kingdm of G & His ritesnes, & all
 thez things shal B added un2 U
 This wat Josh bout in his lif wh set him apart as a
 Model 4 th L's use & work AS
 Wil U accept challeng G direc 2 U G givs us 2use
 Wil U xxxx begin being prepared 4 Him?
 Josh was brot 2 th L in presenc of Eleazar th pr &
 this Scrip end w/words=vs 23
 Wil U presen Urself B4 th L & let Him comisin U 4
 His use?

"A Model"

Scripture: Numbers 27:15-23 N.A.S.B.

In the next few weeks leading up to the beginning of Lent we are going to look at an Old Testament saint who was next in line to the number one man of God and that man was Joshua.

(Illustration of Chesty Puller in Korea when surrounded)

During the Korean War, Chesty Puller the Marine officer known for his toughness and fighting character was told that he and his troops were completely surrounded. He remarked, "The enemy is in front, the enemy behind, and the enemy on both flanks. Good! They'll never get away this time."

That is an expression of confidence, but it is confidence based on preparation. Our Scripture this morning speaks of this preparation.

Joshua was born in Egypt. His father and mother were slaves along with all of the children of Israel who had fallen victims to the Pharaoh who came to power and didn't know of Joseph as we are told in Exodus chapter one. The young life of Joshua was probably influenced by his father coming home physically drained and exhausted from the hard labor enforced upon him by the harsh Egyptian taskmasters. Like any and all of the Israelites Joshua could have lost his life many times. But God saw fit to preserve his life. He remembered one night in particular when his life and the lives of all the people of Israel were preserved by the intervention of God. That night saw the first-born of the Egyptians all die, but God "Passed Over" the people of Israel because they had been forewarned to paint their doorposts with the blood of a sacrificial lamb. And according to Scripture, Joshua was the eldest son in his family, and the first-born.

But Joshua saw firsthand the courage of Moses as he went ~~int~~ into the presence of Pharaoh each time to announce the plagues which God would send upon the Egyptians because of Pharaoh's hardened heart. And he saw Moses lead the people to the edge of the Red Sea, wave his rod over the water and the water parted; then when everyone was safely on the other side, wave his rod again and the waters returned to normal drowing the Egyptians who were pursuing the Israelites. All of this had convinced Joshua that God was THE God, the True God and there was no other. And so it is that we read of Joshua becoming Moses' right hand man. Scripture tells us in Numbers 11 that Joshua was an attendant of Moses from his youth. It was from his experience of attending Moses that Joshua drew close to God. He was with Moses during the year at Mt. Sinai and it was Joshua who went completely up the mountain away from all of the others when Moses talked face to face with God. But we know that Joshua didn't share that complete experience because in the 21st verse of this Scripture we read, "Moreover, he shall stand before Eleazar the priest, who shall inquire of him by the judgement of the Urim before the Lord."

The distinction here is that Moses didn't need to come to God through a priest which meant that he had direct access to God. But Joshua had to come to God

not only through the priest Eleazar, but that priest was to use the spiritual die to seek God's will for Joshua.

Following this, Joshua was sent out as one of the 12 spies to spy out the land before them. Because of his faithfulness along with that of Caleb, these two men were the only Israelites over the age of 20 who were permitted to enter the promised land. All of the others, including Moses and Aaron died in the wilderness. It was after the spying incident that Moses changed the name of Joshua. Prior to this his name was "Hoshea," or "Oshea." That name meant simply "Salvation." But his name to Joshua gave him the name, "God is Salvation," and this is the same as ~~Jesus~~ the name Jesus. This meant that he was set apart at this point to be the Lord's servant; he was to be the means of showing forth God's Salvation, God's deliverance.

Moses knew that ~~the~~ time ~~was~~ was running out for him. God had spoken to him and told him of future events. So Moses speaks to God and we read, "May the Lord, ~~and~~ the God of the spirits of ~~all~~ all flesh, appoint a man over the congregation, who will go out and come in before them, and who will lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd." verses 16-17.

But God had this man prepared and standing in the wings whether Moses completely knew this or not. And God answered Moses, "Take Joshua the son of Num, a man in whom is the Spirit, and lay your hand on him; and have him stand before Eleazar the priest and before all the congregation; and commission him in their sight."

God says, "Here is your man! His name is Joshua and he is filled with My Holy Spirit." ~~That's what it takes~~ Here was the "Model." "A Model" not only ~~for~~ as a leader, but "A Model" for the people to follow and emulate. That's what it takes for men and women whom God will use; it is people "in whom is the Spirit," God's Holy Spirit. But that doesn't just happen overnight. It takes preparation. What about you? Where are you in the process of demonstrating your commitment to the Lord and His work?

(Illustration of gardener having abilities to use, but "He won't")

A man was looking for a gardener and received a letter of recommendation from a good friend of his telling of the excellent abilities of a man named John. He wrote, "John has an excellent knowledge of gardening. He knows about the chemistry of the soil. He knows just what and when to plant. He knows how to cultivate the finest flowers to make a garden of beauty." When the man read the letter he said, "Why, that is just the man I want."

But then he noticed three words at the bottom of the page which ruined everything. The words were, "But he won't."

How many of us are perhaps just like that? We know what God wants from us; we know what His will is; and we know what we could and should be doing. But there are three little words in our lives that keep us from doing and being what God wants us to be. Those words are, "But we won't."

Being prepared is one thing, but demonstrating that is another.

(Illustration of Helen Hayes and her first Thanksgiving turkey)

Some years ago Helen Hayes, the actress tells of making her first thanksgiving dinner. She told her husband Charles MacArthur and her son James that she didn't know how it would turn out. She said that if it wasn't right, "I don't want anyone to say a word. We'll just get up from the table, without comment, and go down to the hotel for dinner." She went into the kitchen and when she entered the dining room bearing the turkey, she found her husband and son seated at the table-wearing their hats and coats.

That's how God wants us to use the preparation we ~~xxxx~~ should have been about in our lives as Christians; to be ready to report for duty when He calls. And He does call us, everyday of our lives to live for Him. We may not be answering the summons, but the call comes and we should always be ready just as Joshua was.

With Joshua as our model we also see that he was not involved in the here and now of life, taking care of his creature comforts and his own personal needs. What about you? Are you concerned with the here and now in which you live to the exclusion of all else? Are you concerned about business success, or material accomplishments to the neglect of spiritual living?

(Illustration of man lifeless daughter and fainting wife)

A young father watched as his small daughter fell over the fence while climbing it and lay perfectly still as though dead. He rushed out of the house and scooped up her lifeless body and starting running to the hospital a few blocks down the street. As he dashed past his wife who was hanging up clothes in the yard and she saw the lifeless form of her daughter in his arms she fainted. Someone asked him afterwards ~~what he did~~ how he handled the situation. There he was carrying his daughter in his arms and then his wife fainted. "What did you do," he was asked. "What could I do," he answered. "I hollered, Get up woman, this is no time to faint."

This is no time for us to faint from what we should be doing. Whatever preparation God has granted us must be put into practice. Yet, how many people neglect to even make the necessary preparations for the pilgrimage of life.

(Illustration of Mike Hanzas preparations for his death)

A man named Mike Hanzas, began to make preparations for his death about two years before he died. First, he went out and bought a cemetery plot. He went out weekly and visited the place where he would be buried. He planted grass on it and on Memorial Day he put flowers on the grave site. He said, "I want to see flowers now because I won't see them after I'm gone." A little later he went to a funeral parlor and said he wanted to buy a casket. Every time he passed the funeral home, he stopped in to look at the casket. He would stand beside it and say, "That's where I'm going to live someday."

One day he invited all of his family members to his house for dinner.

After eating a big meal, Mike began to pass out the material possessions he had in his house. Then he handed his nephew his will and ~~xxxxxxx~~ as he did this he dropped over dead of heart failure.

Mike Hanzas had made every provision for his body, but none for his soul.

Mike Hanzas is no different than many, many other people. The here and now is what is taken care of, but the things of God are sadly neglected. Jesus said, "Seek ye first the kingdom of God and His righteousness, and all of these things shall be added unto you."

This is what Joshua was about in his life which set him apart as "A Model" for the Lord's use and work. Will you accept the challenge God directs to

VALVABLE DAYS, WEEKS, MONTHS & YEARS
-4-

you? God gives us ~~to use our preparation~~ to begin getting prepared to serve Him.

^ WHAT WILL WE DO WITH WHAT GOD HAS GIVEN US.

Joshua was brought to the Lord in the presence of Eleazar the priest and this Scripture ends with the words, "Then he laid his hands on him and commissioned him, just as the Lord had spoken through Moses."

Will you present yourself before the Lord and let Him commission you for His use?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor January 18, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Meron Hewis and Robin Kaiser

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 96 "I Know Who Holds Tomorrow"

*Ascription

*Exhortation

*Confession (In Unison) O Lord, our God, who didst bring
the gentile kings to seek and adore the Christ child,
we pray thee to lead us as members of your Church to the
dark places of our city and community, bearing the torch
of Christ's light, so that others may know of The Light,
and rejoice in it even as we do. Take our sins and
transgressions from us, and lead us in the way of
truth. These things we ask in His name.....Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 62 "Sun of My Soul"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "A Gift of Love"

Scripture: Joshua 1:1-11

Sermon: "Available Help"

*Hymn of Invitation No. 98 "Great is Thy Faithfulness"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Ruth Davies in memory of Loved Ones.

Lori Weisenstein and Kelly Mangel of the Youth Group will
greet our members and guests at the door this morning.
Ushers for today are: Dick Mangel, Don Kingsley, Dick Dally
and Danny Mangel.

Nursery will be provided today by Michelle Henry.

Marty Henry and Rob Vinroe will be visiting the hospital
this week.

Attendance last Sunday was 101 with 12 visitors.

>Hospitalized: Ken Weitzel, Bob Wickenhagen and Cathy Hays

MONDAY - Lay, Life and Work Committee meeting at 6:30 P.M.

TUESDAY - Audit of books begins at 6:00 P.M.

Teachers meeting at 8:00 P.M. IMPORTANT!!!!

THURSDAY - Finance Committee meeting at 7:00 P.M.

Choir practice at 7:00 P.M.

Golden Circle will meet Wednesday at 7:30 P.M.

>Auditing of the books will begin at 6:00 P.M. on Tuesday
evening. Please be here with your books. I would also
like to have your written report that will appear in the
yearbook. Please check the audit schedule in the office
for the time you are to appear with your books. Thanks.

>Friday evening will begin a special weekend of programs
with Rev. Ralph Partelow. He will be with us Friday
evening and Saturday evening at 7:30 P.M. We will also
have a time of fellowship with him and his wife after
the programs. Rev. Partelow will be with us on Sunday
January 25 to teach the adult Sunday School classes in a
joint class and be the speaker for the Sunday Worship
Service at 11:00 a.m. We are urging all of you to make
a special effort to come and support these programs. We
need you to show that you are interested in his work.
Also this will show him that we are in support of what he
is doing. The Benevolence Committee is going to under-
write some of his support to go back to Africa in April.

>REMEMBER to deposit your nominations for Elders and Deacons
in the offering plate this month. At this point there
has not been much interested showed. Please make an
effort for this program.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your life
by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 18, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

DINNER AFTR CH, & PLANNING MEETING - CH CALENDAR

BRIAN

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JOSHUA 1:1-11

SERMON: "AVAILABLE HELP" * ST. PAUL'S, BUTLER - 1/18/98

*HYMN

*BENEDICTION

*POSTLUDE

1 A - HEART ATTACK

M. BERNARD

MARLENE - MOTHER

CRAIG - DYING

MELVIN

SCRIP: JOSH 1:1-11; SERMON: "AVAILABLE HELP"

(ILUS POOR ATHLETIC SCHOLAR, COLEGE TEST & IQ OF HIM & COACH)

TALK BOUT DUMB & DUMBER

SUCES IN LIF OFTN SPELD BY GRT ACHIEVS IN CERTIN AREA

BUT IF THOZ CONSIDR SUCS IN SP REIM R MEASUR W/WORLDLY MEASURS

THEY MUSB CONSIDR AS FAILURS

OF THOZ SP GIANTS IS TH/MAN JOSHUA

WE LKD LAS WK HOW JOSH PREP SELF 4TASK SUDNLY THRS ON HIM

THIS WK WE LK G'S CAL 2JOSH & WHY HE SUCEED ANSR THAT CALL

VSS 2-5=THIS WE READ FOLD DETH OF MOSES & GOD SPK 2JOSHUA

PICTUR JOSHUA BEING TOLD ALL OF THIS

SURE - HE UNDRSTUDY OF MOSES, SURE - HE WASB PREP 2TAK ROLE OF

LDR OF ISRAELITES

BUT DONT THINK HE NOT SCARED- HE SAW HOW MOSES, GRT LDR HANDLD

SITHATINS PEOP ENCOUNTRD

RED SEA: GIV OF TH/LAW: MURMRS/REBELLIONS & THEN TALK W/GOD,

ALL THEZ MADE MOSES REVERED LDR HE WAS

NOW JOSH B ASKD 2FILL THOZ SHOES/SANDALS

WAT IF HE FAILD? WAT IF CUDNT HANDL TH/PEOP & NEEDS?

PICTUR URSELF THIS SITU & UR JOB, & U R B ASK 2B TH/BOSS

BUT G UNDRSTUD FEARS JOSH WUD HAV & ANSWER 4TIMES THIS CHAP

(READ VSS 6, 7, 9, 18)

then 4spel formula 4SUCES - (READ THEZ VSS)

G TOLD JOSH IF WUD DO THEZ THINGS WUD HAV SUCES

FR/WAT JOSH INSTRUC 2DO & WAT ACTULY ABL 2DO BCUZ HE LISTND 2

GOD CAN C SIMLARTYS 4OUR LVS

UNDRLY THEME THIS CHAP IS PHRAS OF 6A, 7A, 9A, 18B-STRNG/COURAG

GOD KNU JOSHUA, PHYS MAKUP, NEEDS & JUS AS HE KNU JOSH, HE KNO US

DAV WROT PS 103-FOR HE KNOWETH OUR FRAME

G KNOWS US, WEAKNES, ANXIETYS/EMOTINAL PROBS/CONCERNS/NEEDS, ETC

"JUS AS HE LED JOSH THRU TURMOILS/TENSINS, SO HE WIL DO 4US

G REACH OUT 2EA US, 2HELP US, REASUR US, & REV THRU JS XP PRUF

HEBREWS 4:14-16 - (READ THEZ VSS)

"Available Help"

Scripture: Joshua 1:1-11
 (Ilus football playr, IQ & coach)
 Sucas in lif oft spel by grt achievs certin area
 But if thoz consir sucas sp relm R measur by worldly
 measur they musB considr failures
 1 *thoz sp giants is man name Josh
 1 wk lk how Josh prep self 4 task sudn thrus on him
 this wk go 2 lk G's cal, & why he suced in ansr cal
 Read folo deth Mos, G spok Josh & sed=READ VSS 2-5
 Pictur Josh B tol all this,
 sur bin undrstudy Mos; sur had bin prep tak rol ldr
 but no think he wasnt scared
 had seen grt ldr & how handl situatins peop of Is had
 Mos brot cros Red Sea; receiv law fr G; listn murms of
 peop & talk 2 G bout ther rebel & ther needs
 all thez thing mak Mos rever ldr & man he was
 Now, Josh was B ask step thez shoes, tak rein ldrship
 wat if fail? Wat if cudnt handl peop & needs?
 pictur urself simlar situ; wat wud U do if sudnly
 confr by bord directrs & tol & had suced sucesful &
 poplr ldr?
 G undrst fear Josh wud hav & ansr not lnce, but 4 times
 vs 6, vs 7, vs 9, vs 18 = read thez
 G was asur/reasur Josh cud handl job Bcuz G Himself
 wudB w/him
 vss 7-8=G spel out conditins 4 sucas & here R fnd 5
 direc comands fr G-4 Josh 2B sucesfl,
 vs 7a, 7b, 8a, 8b, 8c
 G tol him if did thez thing wud hav sucas
 Fr wat Josh tol 2do, & wat he did, we C simlartys 4us
 undrly theme chap is=B strong & couragus; read this
 v 6,7,8, & 18th vs clos chap words=READ
 v knu Josh, He knu all bout, & knu phys makup
 G knu Josh need help 2B strong/couragus & jus as G
 knu Josh, so He kno ea 1 of us
 Dav say Ps 103=4 He knoweth our frame
 G kno all bout, underst our fears, weaknes, anxities, our
 emotinal probs
 & jus as C Josh led by G thru turmoils/situatins he
 face, so He wil do 4us
 G reach out 2ea us 2help us, 2reasur us jus as Josh
 Complet pruf of guid of G is reveal Js Xp & author of
 Heb tel us=Chap 4:14-16
 2nd simlarty C Josh lif wh canB comp 2ours is that G
 want us 2B obed 2 His Word
 th 5 comand G giv Josh all bas His Word:
 he was=2 folo law; law no 2depart fr mouth; he was 2
 meditat on it day & nite

That ment: he was 2liv it, all of it
 then talk bout it, & tel it: & then was 2B constant
 serch w/in it Petr 1
 We 2 shudB absorb G's Word & Apos Petr tel us=3:15
 How can we giv an act, or ansr peop if unfam w/G's W
 Many time peop tel me talk suml 7 that suml sed, or
 sr? ask them??
 Then I ask wat tol them, invariably say=I no kno wat
 2say
 G givs us ansrs, but thoz ansrs fnd only His Word
 cannot Help peop who spk 2us of sp mattrs if giv
 securl ansrs
 Sp mattrs desrv sp ansrs, & securl mattrs deserv sp
 ansrs as wel
 probs this lif caus manily Bcuz lif is sot 2B liv or
 only in securl, w/out thot 4 sp
 our live evrday shudB sp exper & we need 2C we R
 involv in battl agin powrs/principaltys & cannot B
 won w securl means
 G want us 2liv on sp plane & we mus stop lowr selvs
 2 th securl in ord 2pleas peop & hav evrl lik us
 Josh tuk peop wher G want them 2go; taut them wat G
 want 2B taut & let chips fal wher may
 If we R 2B G's peop, it time we Bgin read & medtat
 on G's Word 2arm selvs 4 th fite of lif
 (Ilus Bibl Blievr in Poland)
 & yet how many us own 2-3 Bibls & hardly opn them &
 still cant get evrl 2 bring Bibls 2 church 2 read?
 In all this we C G was faithfl 2all tol Josh
 prom G made 2 Josh vs 9 is sumatin of all G did in
 Josh lif
 G nevr lef him nor desert him
 W/)av simlar prom fr Js=Lo I am w/U alway evn un2
 end of world
 Thats prom of faithfulness that only ask us 2B
 strong & couragus as we liv our lives
 G only ask that we folo Him
 (Ilus littl girl confus & ask if G shudnt sho thru)
 Ther is truth fr mouth of babe
 G shud sho thru us
 He sho thru lif Josh Bcuz Josh tuk advantag of
 Availbl Help fr G
 & that wat G want us 2do
 We can only B strong & couragus w/G's help & directi
 Lets Bgin 2 let Him sho thru us

HEBREWS 4:14-16

G UNDERSTANDS US, KNOWS OUR PROBS/CONCERNS, ETC
HE CAN & WILL HELP US WHEN WE CALL UPON HIM

SECOND SIMILARITY IN JOSHUA'S LIFE WHEN HE CAN BE CALLED UPON IS THAT G
WANTS US TO BE OBEDIENT TO HIS WORD

THE FIVE COMMANDS WHICH GOD GAVE JOSHUA WERE ALL BASED ON HIS WORD
JOSHUA WAS TO = FOLLOW THE LAW, BUT THE LAW NOT TO DEPART FROM HIS MOUTH
HE TO MEDITATE ON IT DAY/NITE

THAT MEANS HE FIRST LIVED IT, THEN TALK ABOUT IT & TELL IT
THEN HE WAS TO BE IN CONSTANT SEARCH OF IT

WE TOO SHOULD BE IMMERSING IN G'S WORD

PETER WRITES - 1 PETER 3:15

BUT SANCTIFY CHRIST AS LORD IN YOUR HEARTS, ALWAYS BEING READY
TO MAKE A DEFENSE TO EVERYONE WHO ASKS YOU TO GIVE AN ACCOUNT
FOR THE HOPE THAT IS IN YOU, YET WITH GENTLENESS AND REVERENCE.

HOW CAN WE GIVE AN ACCOUNT OR ANSWER PEOPLE IF WE ARE UNFAMILIAR WITH G'S WORD???

(EXAMPLE PEOPLE RELATE WHAT SOMEONE SAID OR ASKED THEM & QUEST- WHAT DID YOU
SAY?? ANSWER="I DIDN'T KNOW WHAT TO SAY")

G GIVES US ANSWERS, BUT ANSWERS ARE FOUND IN HIS WORD

CANNOT HELP PEOPLE WHO SPEAK OF SPIRITUAL MATTERS IF ONLY GIVE SECULAR ANSWERS
SPIRITUAL MATTERS DESERVE SPIRITUAL ANSWERS & SECULAR MATTERS DESERVE SECULAR ANSWERS ALSO
PROBS THIS LIFE CAUSED MAINLY BECAUSE LIFE IS NOT TO BE LIVED IN THE SECULAR
WITHOUT A THOUGHT FOR THE SPIRITUAL

OUR LIVES EVERYDAY SHOULD BE A SPIRITUAL EXPERIENCE & WE CAN BE ENGAGED IN A
BATTLE AGAINST POWERS & PRINCIPALITIES

ALL THIS CAUSES FRUSTRATION

GOD WANTS US TO LIVE ON THE SPIRITUAL PLANE & STOP LOWERING OURSELVES TO
THE SECULAR IN ORDER TO PLEASE PEOPLE & HAVE EVERYONE LIKE US

HE TOLD THE PEOPLE WHERE GOD WANTED THEM TO GO, HE TOLD THEM WHAT GOD
WANTED THEM TO DO, & HE LET THEM CHOOSE FOR THEMSELVES WHERE THEY MAY

IF WE ARE G'S PEOPLE IT IS TIME WE BEGAN TO READ & MEDITATE ON HIS
WORD TO ARM OURSELVES FOR THE FIGHT OF LIFE

(ILLUS BIBLE BELIEVERS IN POLAND AND MEMORIZATION OF THE BIBLE)
HOW MANY OF US OWN AT LEAST ONE BIBLE, IF NOT PERHAPS TWO OR
THREE & NEVER OPEN THEM???

THE PROMISE GOD MADE TO JOSHUA IS FOUND IN THE 9th VS OF OUR SCRIPTURE
VS 9=HAVE NOT I COME TO YOU? BE STRONG & OF A GOOD COURAGE: BE NOT

AFRAID, NEITHER BE THOU DISMAID: FOR THE LORD THY GOD IS
WITH THEE WHITHERSOEVER THOU GOEST.

THIS IS THE SUMMARY OF ALL OF JOSHUA'S LIFE

G NEVER LEFT HIM NOR DESERTED HIM

WE HAVE A SIMILAR PROMISE FROM JESUS WHICH TELLS US=LO, I AM WITH THEE, EVEN
UNTIL THE END OF THE WORLD

ALWAYS

THAT IS A PROMISE OF FAITHFULNESS THAT IS ASKING US ONLY TO BE STRONG &
COURAGEOUS AS WE LIVE OUR LIVES

GOD IS ONLY ASKING THAT WE FOLLOW HIM

(ILLUS LITTLE GIRL & GOD SHOWING THROUGH US)

THERE IS THE TRUTH FROM THE MOUTH OF A BABE

G SHOULD SHOW THROUGH US

HE SHOULD SHOW THROUGH THE LIFE OF JOSHUA BECAUSE JOSHUA HAD THE ADVANTAGE OF G'S HELP
WE CAN ONLY BE STRONG & COURAGEOUS WITH G'S HELP/DIRECTION

LET'S BEGIN TO LET HIM SHOW THROUGH US

(Ilus football player & $6 + 6 = 13$)

4 times Josh tol=vss 6, 7, 9, 18

Dav sed Ps 103=For He Knoweth Our Frame

(Ilus Bibl Blievers Poland)

(Ilus little girl confus=Shouldn't G sho thru:)

"Available Help"

Scripture: Joshua 1:1-11

(Illustration of athlete seeking entrance to college and IQ of him & coach)

A ~~very~~ young man who was a good football player but a poor student was being sought after by all of the major colleges. One of those colleges wanting desperately to have him on their football team, but knowing of his scholastic weakness, determined that they would make ~~xxxxxxx~~ the entrance requirement easier for him.

The Dean of Admissions said to him, "Now young man, if you can answer just one question correctly we will admit you. Tell me please, how much is six plus six?" The boy thought about it for some time and then he answered, "Thirteen." The college officials sat looking at each other and shaking their heads and the coach spoke up and said, "Aw, dean, let him in, he only missed it by two."

Success in life is often spelled by great achievements in ~~xxxxxxx~~ a certain area. But if those who are considered successes in the spiritual realm are measured with the worldly measurements, they must be considered as failures. One of those spiritual giants is the man Joshua. Last week we looked at how Joshua had prepared himself for the task which was suddenly thrust upon him. This week we are going to look at God's call to Joshua and why he succeeded in answering that call.

~~God spoke~~ We read that following the death of Moses, God spoke to Joshua and He said, (read verses 2 through 5).

Picture Joshua being told all of this. Sure, he had been the understudy of Moses; sure, he had been prepped in taking over the role of leader of the Israelites. But don't think for a moment that he wasn't scared. He had seen this great leader and how he had handled the situations the people of Israel encountered. Moses had brought them across the Red Sea; he had received from God the Law; he had listened to the murmurings of the people and had talked to God about their rebellion and their needs. All of these things had made Moses the revered leader and man that he was. Now, Joshua was being asked to step into his shoes and take over the reigns of leadership. What if he failed? What if he couldn't handle the people and their needs? Picture yourself in a similar situation. What would you do if you were suddenly confronted by the board of directors and told that you had succeeded a popular and successful leader? But God understood the fears Joshua would have and He answered him not once, but four times in this chapter. In the 6th verse He says, (read this); in the 7th verse He says, (read this); in the 9th verse He says, (read this); and in the 18th verse He repeats, (read this). God was assuring and reassuring Joshua that he could handle the job because God Himself would be with him.

Then we learn how God spells out the conditions for success as recorded in verses 7 through 8. Here we find 5 direct commands from God for Joshua to be successful. In the 7th verse we first read, "Only be strong and very courageous; be careful to do according to all the law which Moses My servant

commanded you."

Then second: "Do not turn from it to the right or to the left."

third: verse 8, "This book of the law shall not depart from your mouth."

fourth: "but you shall meditate on it day and night."

and fifth: "So that you may be careful to do according to all that is written in it."

God told him if he did these things he would have success

Now from what Joshua was instructed to do and then what he actually was able to do because he listened to God, we can see some similarities for our lives. The underlying theme of this chapter is the phrase "Be strong and courageous." God relates this to Joshua in the 6th verse, the 7th verse, the 9th verse, and the 18th verse closes the chapter with the words, "Only be strong and courageous."

God knew Joshua. He knew all about him and he knew his physical makeup. God understood that Joshua needed help to be "strong and courageous." And just as God knew Joshua, so He knows each one of us. The Psalmist David wrote in the 103rd Psalm, "For He knoweth our frame." God knows all about us. He understands our fears, our weaknesses, our anxieties, our emotional problems. And just as we see that He led Joshua through the turmoils and situations that he faced, so He will do for us. God is reaching out to each of us to help us, to reassure us, just as He did for Joshua. The complete proof of that guidance God revealed in Jesus Christ. The author of Hebrews reassures us of this in the 4th chapter, verses 14 through 16, (read these).

The second similarity we see in Joshua's life which can be compared to ours is that God wants us to be obedient to His Word. The 5 commands which God gave to Joshua were all based upon His Word. Joshua was to follow the law, but the law was not to depart from his mouth, and he was to meditate on it day and night. That meant he was to first of all live it; then talk about it and tell it; and then he was to be in constant search within it. We too should be absorbed in God's Word. The Apostle Peter tells us something which we should all be able to do. In his 1st letter, chapter 3, verse 15 he says, "But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence."

How can we give an account, or answer people if we are unfamiliar with God's Word? People tell me things all the time about what "someone has said," or, what "someone has asked them." And when I ask what did you say to them?, invariably the answer is, "Well, I didn't know what to say." God gives us answers, but those answers are to be found only in His Word. We cannot help people who speak to us of spiritual matters if we give them secular answers. Spiritual matters deserve spiritual answers and secular matters deserve spiritual answers also. The problems of this life and of this world are caused mainly because life is sought to be lived in the secular without a thought for the spiritual. Our lives everyday should be a spiritual experience and

we see that we are involved in a battle against powers and principalities, we are going to be frustrated. God wants us to live on the spiritual plane and to stop lowering ourselves to the secular in order to please people and have everyone like us. Joshua took the people where God wanted them to go; he taught them what God wanted taught; and he let the chips fall where they may. If we are to be God's people, it is time we began to read and meditate on His Word to arm ourselves for the fight of life.

(Illustration of Bible believers in Poland)

A few years before World War II began in Europe, a man who distributed Bibles was in Poland eastern Poland and he gave a Bible to a poor villager there. The man read it, was converted and passed it on to others. Through that one Bible two hundred more became believers. When that Bible distributor, Michael Billester returned to that village in 1940, the group gathered to worship. Mr. Billester suggested that in the service perhaps some of them could recite verses of Scripture. There seemed to be some confusion at this point. One man arose and said, "Perhaps we have misunderstood you, Did you mean verses, or chapters?" Mr. Billester asked, "You mean to say there are people here who can recite chapters of the Bible?" And that was precisely the case. Thirteen of them had memorized Matthew and Luke and half of Genesis. One had memorized the Psalms. Between them the two-hundred knew almost the whole Bible by heart. That one Bible had been passed from family to family and brought to church each Sunday, so that its pages were hardly readable.

And yet, how many of us own two or three Bibles and hardly open them and we still can't get everyone to bring their Bibles on Sunday morning.

Then we see that God was faithful to all that He had told Joshua. The promise God made to Joshua as found in the 9th verse, (read this), is the summation of all that God did in Joshua's life. God never left him nor deserted him. We have a similar promise from Jesus that tells us, "Lo I am with you always even unto the end of the world."

That's a promise of faithfulness that is only asking us to be "strong and courageous as we live our lives. God is only asking that we follow Him.

(Illustration of little girl confused and asking if God shouldn't show thru)

One Sunday on their way home from church, a little girl turned to her mother and said, "Mommy, the preacher's sermon this morning confused me." The mother asked, "Oh, why is that?" The little girl replied, "Well, he said that God is bigger than we are. Is that true?"

The mother replied, "Yes, that's true honey."

"And he also said that God lives in us. Is that true Mommy?"

Again the mother replied, "Yes."

"Well," said the little girl, "If God is bigger than us, and He lives in us, wouldn't He show through?"

There is the truth from the mouth of a babe. God should show through us. He showed through the life of Joshua because Joshua took advantage of the "Available Help" from God. And that is what God wants us to do. We can only be strong and courageous with God's help and direction. Let's begin to let Him show through us.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Partelow, Guest Minister January 25, 1987
Rev. Ralph Link, Minister
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Robin Kaiser and Meron Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests

*Processional Hymn No. 659 "We've a Story to Tell to the Nations"

*Ascription

*Call to Worship:

Pastor: God is light and in Him is no darkness at all.
People: Send out Thy light and Thy truth; let them lead me.

Pastor: Sing to the Lord all the earth. Tell of His salvation from day to day.

People: Declare His glory among all nations, His marvelous works among all people.

*Prayer of Invocation (In Unison) Almighty God, our Father, we pray for Your Church universal, as it endeavors to continue to send forth the light and truth of Your Spirit. Not only do we pray for all the parts of the Church which You have raised up in many parts of the earth, but we pray for all those You have called into it. Grant to each one who is seeking the lost the success of the task and Your abiding grace as they labor in the vineyard. We lift up our hearts, as the Son of Man was lifted up; we pray that all men may be drawn to Him from all nations, that Your Church may grow and You may be glorified. In Jesus' name. Amen.

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 665 "Where Cross the Crowded Ways of Life"

Pastoral Prayer

Offering

Offertory

*Doxology - page 382

Anthem

Benevolent Moment

Scripture: Acts 11:26-29, 13:1-3

Sermon: "What Makes A Missionary Church?"

*Hymn of Invitation No. 658 "O Zion, Haste, Thy Mission High Fulfilling"

*Closing Chimes

*Benediction

*Postlude

+ + + + +

*Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mrs. Ellen Schildroth in memory of Henry Schildroth.

Mr. & Mrs. Howard Jailliet will greet our members and guests at the door this morning.

Ushers for today are: Dick Mangel, Don Kingsley, Dick Dally, and Danny Mangel.

Nursery will be provided today by Mrs. Sus Davis.

Herb Shearer and Bill Pflugh will be visiting the hospital this week.

Attendance last Sunday was 117 with 20 visitors.

Hospitalized:

MONDAY - Finance Committee meeting at 7:00 P.M.

UPCOMING DATES TO REMEMBER:

February 1 - Congregational Dinner at 5:30 under the planning of the Lay, Life and Work Committee. Meat dessert and beverages will be provided. Please bring a tureen and your table service. Plan to come and join in the activities planned for the evening. A surprise awaits some lucky person!

February 2 - Benevolence Committee meets at 7:00 P.M.

February 3 - Council meeting at 7:00 P.M.

NOMINATIONS - Today is the final day for you to nominate people for Elders and Deacons. Please fill in the slip of paper in the back of the pews and drop in the offering plate.

VALENTINE'S DINNER better known as the Sweetheart Dinner is again being planned. The date of February 13th has been set at the Days Inn. We hope you will plan to attend and see what the committee has planned for us. Make your reservation now. Your choice of menu is Stuffed Pork Chop or Stuffed Chicken Breast. We are looking for a great turn out and evening of great fellowship. See Mr. & Mrs. Marty Henry, Mr. & Mrs. Ray Gamble or John Snow to make your reservation, or stop in the office.

Following the sermon we sing an invitational hymn, followed by a period of giving each worshipper the opportunity for reflection. Please avail yourself of the opportunity of coming to the chancel rail in response to God's leading for your life. The Pastor will assist you if you desire.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 1, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meredith & Megan Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests

*Processional Hymn No. 16 "Tell Me the Old, Old Story"

*Ascription

*Exhortation

*Confession (In Unison) Eternal Father, thou has commanded us to let our light shine out in the world; but we have failed to bear witness to Christ before men, and to seek those who are lost. We have placed our lights under the bushels of the concerns of this world, and we have looked at ourselves instead of to the needs around us. For all of our disobedience, carelessness, and lovelessness, we implore thy forgiveness. Cleanse us from our sin and strengthen us to live as He has shown us by His example. We pray it in Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 622 "O How He Loves You and Me"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Life Anew/O The Blood of Jesus"

Scripture: Joshua 2: 1-14

Sermon: "How He Cares"

*Hymn of Invitation No. 223 "I Stand Amazed"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Ed Weichey in memory of their Parents. Mr. & Mrs. Bobby Tedder will greet our members and guests at the door this morning. Ushers for today are: Marty Henry, Dan Bosko, John Snow, and Frank Crawford.

Nursery will be provided today by Tracey Smiley. Rick Vinroe and Ken Draxinger will be visiting the hospital this week.

Attendance last Sunday was 88 with 11 visitors.

> Hospitalized: Alvin Tait in BMH. *ELISE KOHNHILF*
> TONIGHT!!! Congregational Dinner at 5:30 P.M. Bring a *LIFE* table service and tureen. Meat, dessert and beverage will be provided. Plan to come and enjoy an evening of fun & fellowship. Also be sure to wear a happy face!
> MONDAY - Benevolence Committee will meet at 7:00 P.M.
> WEDNESDAY - Church Council meeting at 7:00 P.M.
> THURSDAY - Chancel Choir practice at 7:00 P.M.
> FRIDAY - Council planning dinner in Rehoboth Hall at 6:00. *HELP TABLES*
Please make sure your reservation is into the office.

ALTAR FLOWERS are needed for February 15th. Please take a minute and sign up for them now.

> VALENTINE'S DINNER has been planned for February 13th at the Days Inn. Choice of menu is Stuffed Pork Chop at \$10.00 per plate and Stuffed Chicken Breast at \$11.00 per plate. See Marie Henry to make your reservation and pay for your dinner. All dinners must be paid for before the reservations are confirmed.

UPCOMING DATES TO REMEMBER:

February 9th - Elders meeting

12th - VBS workshop on material will be held in Rehoboth Hall at 9:30 a.m. We are also looking for a Director for Vacation Bible School.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the chancel rail. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: JOSHUA 2:1-14
SERMON: "HOW HE CARES" - ST. PAUL'S, BUTLER - 2/1/87
*HYMN
*BENEDICTION
*GLAUE
ETNA
MELVIN - REHAB
144 BSAVANO
UPPOKEN - CAROL
IUA

(ILUS WOMAN TRACING FAMILY TREE & UNCLE EXECUTED)

SV ONE SED:

BUT HOW DUZ GOD HANDL THIS SITUATIN

NOTIC VSS 5-6

WAT GOD TRY PT OUT HERE??

THIS GENE OF JS XP PT OUT WOMEN FOR 1st TIME

BUT EA WOMAN HAD BLEMISH

RAHAB - PROSTITUTE

RUTH - MOABITESE - HEATHEN PEOPLE

WIFE OF URIAH - BATHSHEBA-ADULTERESS

GOD SHOWS THEZ WOMN IN GENE0 WARTS & ALL - NO COVERUP

THUS, SCENE IS SET FOR EVENTS OF JOSHUA'S LIFE IN OUR SCRIPTURE

KEITH WALKER
 Jm 10 Youll come stand Faith for full time
 XPRAW SERVICE
 200 You people accept XP AT A MEETING
 300 PEOPLE ACCEPTED XP BE THRU MINISTRY OF LSC.

VS 1=WHY ONLY TWO SPIES??? - CP JOSH & 12 SPIES - NEG/POS 2/
 VS 1B=NOT TOL SO MANY WORDS,BUT WENT TO HOUS OF BLIEVR
 EVN THO PROST HERE IMORAL,IDOLTRUS CITY SHE WAS BLIEVR
 FR/THIS WE SEE GOD NO RESPECTR OF PERSNS - HIS WIL ALL B SAVD
 JS TO NICODEMUS= FOR G SENT NOT HIS SON IN2 TH/WORLD 2CONDEM THE
 WORL,BUT THAT TH/WORL THRU HIM MITEB SAVD
 G CAN TAK ANYONE,ANY PT OF LIF & REDEEM AS DID RAHAB
 VS 11B=HER CONFESIN OF FAITH
 BCUZ THIS SHE & ALL FAMLY WER SPARD & JERICHO DESTROYD
 HER SINS WER WASHD AWAY
 ISA SAY=THO UR SINS R LIK SCHARLET THEY SHAL BCUM WHITE AS WOOL
 ONLY GOD CAN MAK RED - WHITE
 ACTULY HE TAKS SIN-BLACK,COVRS W/RED-JS BLUD, IT CUMS OUT WHIT
 VS 2=K OF JER, MUS HAD GUD SPY NETWORK
 VS 3=K REQUES MEN 2B TURND OVR TO HIM
 VSS 4-5=SHE LYD,BUT DID SO TO PROTEC TH/MEN
 SEVRL FACTRS NOT EVIDENT AS READ STORY
 HAD BIN LIV CHANGD LIF 4SUMTIM B4 SPIES ARIV ON SCENE
 VS 6=THIS TUK TIME 2GATHR & LABORIUS WORK
 ENUF FLAX 2COVR 2MEN LRG AMT & NOT TIME 2B PROS
 SHE ALSO WAS MAK CLOTH & THIS TUK TIME
 FLAX USED AS ROPE
 VS 15=ROPE WAS AT LEAST 30FT LNG,BCUZ THAT HET MOS WALL THEN
 2MAK 30FT ROPE FR/FLX WUD TAK LNG TIME
 (ILUS DYE BEING MADE FROM ROCKS,ROPES SOAKED W/DYE)
 THUS,LNG ROPE INDICATIN MAK CLTH & ROPE 4LNG TIME
 VS 18=ROPE OF RED, NOT THREAD
 VS 9=SHOWS HER FAITH & IT POSITIV not NEGATIV
 HEB 11:31=BY FAITH,RAHAB TH/HARLOT DID NOT PERISH ALONG W/THOZ
 W/ WER DISOBER,AFTR SHE HAD WELCOMD TH/SPIES IN PEACE
 BY FAITH,SHE WAS 4GIVN & DIDNT DY AS OTHR RESIDENTS OF JERICHO
 WHY THIS FAITH????
 VSS 9-11=SHE HERD WAT G HAD DUN & SHE BLIEVD HIM & IN HIM
 HE CARED ABOUT HIS PEOPL & SHE WANTS 2B PART OF THAT CROWD
 DO U KNO PERSNLY THAT GOD CARES ABOUT YOU??
 U SHUD BCUZ HE DUZ & HE PRUVS IT OVR & OVR IN OUR LIVS
 (ILUS SMOK ALARM GO OFF & IT FIRE AT CHURCH BLOCKS AWAY)
 G SHO HIS LUV /CARE BY LET SMOK A ARM GO OFF IN STRNG WAY
 BUT NOT ALWAYS DUZ HE DO IN SUCH DRAMatic fashin
 BUT HE DUZ CARE & LIK SHOWD THAT CARE LIF ISRITES, & SHO THER
 WAS MERCY FOR RAHAB,
 SO HE SHO THAT CARE FOR US AS REVEAL JS XP THRU SCRIPTUR
 HAV U TRUSTD HIM AS UR SAVIOR?

"How He Cares"

Scripture: Joshua 2:1-14
 Mos peo R intrs cert degre in ther linag=(man Mayflow
 met las Xmas fr Massa & trac bak 2 land pilgrims)
 (Ilus womn famly tree & yasin of truth=elec chair)
 Examp how peo try covr truth & embellish it
 B lets lk wat G says & how handles this=Mt 1:1-6
 Jt wat is G pt out here: read 5 & 6 especily
 in this genolgy Js Xp,Sav of worl we R lk list His
 erthly ancestr & find 1st=3 womn list here
 this nevr dun B4,all list contain only names of Men
 but 2 mak mor dishonrb1,no only C womn list,but ea is
 tarnish sum way
 Rahab=prostut;Ruth=Moabit & forenr;Ex-wif Uriah was
 Bathsheba & adultres
 Discover G no glos ovr truth;pictur thez ancestrs of
 Js jus as they R,w/falts & all
 This set scen 4events tak plac lif Josh 2nd chap
 vs 1-this set open of story
 Why only send 2spy? it cud posib Josh remem wel lesn
 lern of 12 spy & he/Caleb only 2positiv report
 othr 10 infec peo w/pesimistic atitud & no want hapn
 agin
 So send 2 & misin=2 vu land,especily Jericho=(vs 1B)
 then read immediatly=vs 1C
 Here,idoltrus,imoral city Jer was Bliev in G & she
 was prostut but cum kno/Bliev 1 Tru G
 & fr this & wat folo lern G no respectr persns
 It G's wil all peo B sav fr ther sins,
 Js sed Nicodem=4 G sent not His S in2 th worl 2condem
 th world,but that th worl thru Him mite B saved
 G can tak anyl,at any pt lif & redeem jus as Rahab
 Ra b & all famly spar wen Jer destroy Bcuz recogniz,
 & cam 2kno G as only tru G of univers
 All she had bin was wash away lik Isa say=Tho Ur sin
 B lik scarlet,they shal Bcum whit as wool
 Thats quit a feat 2mak Red White,but G in busnes of
 turn sin into salvatin
 Actuly G tak sin wh blak & covr w/red wh Blud of
 Js Xp & it cums out white
 K of Jer mus hav had fantastic network intel agents
 he knu men entr Rahab hous;knw wer fr Is;& knu wer
 on misin of spy
 so send men captur,but Rahab hid them & she ly 2
 men of Jer concern wher they were
 we kno ly is no rt,but her bakgr this wicked,im-
 moral city was such,she did as means 2 protec men
 She cud hav persuad men lv city & tak her w/ther,but
 she choz 2hide them,& wen saf let dwn wal on rope

Ther R sevrl insid factrd wh no evident on surfac 2/
 1st is Rahab had bin liv chang lif 4 quit sumtim B4
 spys ariv on scen & 6th vs tel us=READ
 Rahab bin gathr flax & this tuk time & was labrus
 2hav enuf flax covr 2men ment had quit bit & so cud
 not bin work as prostut
 By fac gathr flax ment mak cloth & this also tuk time
 b)considr had enuf rope let men dwn wal & mos wals
 wer at least 30 ft hi & ment rope 30 ft length
 but ropes serv othr purpos & not wovn 4 ordinary usag
 of rope
 remem,rope was made of flax,& flax use 4 cloth
 in ancient time dif transport liquid dye;dye was
 boil out of rocks & piece of rope was put in dye 2
 absorb it & then rope dried
 anyl want dye piec cloth,buy piec rope,boil water,
 put in rope & cloth,& cloth tak dye fr rope
 so hav long rope made of flax indicat Rahab in2 mak
 cloth on lrg scalw
 Also=vs 1C=Thred was same rope let men dwn wal with
 a Thred noB seen 30ft in air,but rope wud
 vs 9=Rahab say=I KNO & ther is na I hope,I wish,mayB
 it strictly=I KNO & this complet positiv faith in G
 Heb 11:31=By faith Rahab th harlot did not perish
 along w/thoz who wer disobe,aftr she had welcomed
 th spies in peace.
 By faith,Rahab th prosut was not only 4givn,but didnt
 dy along w/othr residents of Jer
 But why did Rahab hav this faith?
 vss 9-11 we find anser
 she had faith Bcuz she herd wat G had dun;she knu
 that G really cared 4 His peopl
 e declar=vs 11
 He no abstrac piec wud/ston=He Real & He car bout
 chozen peo & she want 2B part that crowd
 Do U persnly kno G care bout you?
 Do U honesly kno it 4 a fact?
 We shud Bcuz He prov it ovr & ovr again
 (Ilus Tracey Daniels,16 & smok alarm go off hous)
 G prov care by sho sumth strang lik this
 How do U expl it? U cant,but G sho care many way
 lik this
 He sho His care such way it prompt woamn 2Bliev,
 she had faith & knu G wud hav mercy 4her
 This entir mesag 4rip & reveal in Js Xp
 Do U kno that care Bcuz of Him?

"How He Cares"

Scripture: Joshua 2:1-14

Most people are interested to a certain degree in their lineage. Last Christmas I met a man who ~~xxxxxx~~ is originally from Massachusetts and can trace his family back to the Mayflower.

A woman was desirous of ~~fixing~~ making up her family tree. She hired an expert in this field to do the research. The expert did his work and gave her the copy of the family tree. She looked it over and said, "My this is an impressive piece of work. I especially like how you gave technical titles which describe the occupations of many of them. For instance, this uncle, you wrote, 'He occupied the chair of applied electricity at one of our better known public institutions.' Just where did he teach?" The expert replied, "He didn't teach madam, he was electrocuted in prison."

This is perhaps a farfetched example of how people try to embellish the truth when it comes to the family tree or our roots and where we came from. But ~~xx~~ let's look at how God handles this situation. In the Gospel of Matthew, the very first chapter, starting at the first verse and reading through the 6th verse, we read, (read this portion of Scripture). Of special note are the 5th and 6th verses. Notice: it tells us, "And to Salmon was born Boaz by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse; and to ~~David~~ Jesse was born David the king. And to David was born Solomon by her who had been the wife of Uriah."

Now just what is it that God is pointing out here? In this genealogy of Jesus Christ, the Savior of the world we are looking at the list of His earthly ancestors and we find first of all three women listed. This was never done before. All genealogical lists only contained the names of males, never females. But to make it more dishonorable we not only see three women listed, ~~xxxx~~ but each of them are tarnished in one way or another. Rahab, was a prostitute; Ruth was a Moabite and therefore looked down upon as a foreigner; and The "ex-wife of Uriah" was an adulteress. So we discover that God doesn't gloss over the truth. He pictures these ancestors of Jesus just as they are with their faults and all. This then sets the scene for the events which took place in the life of Joshua in the 2nd chapter of our Scripture from Joshua.

Our story opens in the 1st verse where we read: "Then Joshua the son of Nun sent two men as spies secretly from Shittim."

Now why did he only send two? It's a good possibility that Joshua remembered well the lesson of the 12 spies of which he was one and how he and Caleb were the only two who came back with a positive report. The other ten had been so negative they infected all of Israel with a pessimistic outlook which did irreparable harm to the morale of all of them. So this time when he was in command, there were only two. Their mission was to, "Go, view the land, especially Jericho."

It is then we read that immediately they went to "the house of a harlot whose name was Rahab, and lodged there."

Here in this idolatrous, immoral city of Jericho was a believer in God and she herself was a prostitute, but she had come to know and believe in the One

true God. From all of this and from what subsequently follows we see that God is no respecter of persons. It is God's will that all people be saved from their sins. Jesus, speaking to Nicodemus in the 3rd chapter of the Gospel of John says, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

God ~~take anyone~~ can take anyone at any point in their life and redeem them just as He did Rahab. Rahab and all of her family were spared when Jericho was destroyed because she ~~had~~ recognized and came to know God as the Only true God of the universe. All that she had been was washed away. Isaiah says, "Though your sins are like scarlet they shall become white as wool." That's quite a feat, making red white. But God is in the business of turning sin into salvation. Actually, God takes sin, which is black and covers it with Red which is the Blood of Jesus Christ and it comes out White.

The king of Jericho must have had a fantastic network of intelligence agents. He knew that some men had entered her house; he knew they had come from Israel and he knew they were there on a mission of spying. So he sent his men to capture them, but Rahab had hidden them and she lied to the men of Jericho concerning where they were. We know that lying is not what we should do, but her background in this wicked and immoral city was such that she did this as a means to protect the men. Rahab could have persuaded the men to leave the city and to take her with them. Instead, she hid them, and when it was safe she let them down the wall on a rope. There are several ~~factors~~ inside factors which are not evident on the surface in this story. The first one is that Rahab must have been living a changed life for quite sometime before the two spies arrived on the scene. We read in the 6th verse, "But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof."

Rahab had been gathering flax. This took time and was laborious work. To have enough flax on that roof to cover two men meant that ~~she~~ she had been gathering it for quite some time, so she couldn't have been practicing her trade of prostitution. By the very fact that she gathered flax, meant that she was making cloth and this also took time. But consider the fact that she had enough rope to let the men down the wall and most walls around cities were at least 30 feet high. That meant a rope of at least 30 feet in length. But the ropes served another purpose and were woven not for the ordinary usage of rope. Remember the rope was of flax, and flax was used for cloth. In ancient times, to get dye it was extracted from ~~rocks~~ rocks boiled for this purpose. It was difficult if not impossible to transport liquid dye in those days. So when dye was being boiled out of rocks, a piece of rope was put into the dye to absorb it. Cloth makers would buy a piece of this dyed rope to dye their cloth with. Water would be boiled, a piece of dyed rope would be placed into the water and the color from the rope would transfer to the water, the cloth would be dipped into the water, thus dyed cloth.

So having a long rope made of flax is an indication that Rahab was into making cloth on a rather large scale. The so called "thread" in verse 18 was this scarlet, or red rope on which the two spies were let down over the wall. A thread would not be seen from the ground 30 feet below a window. But a rope would.

But in this Scripture we also see the faith of Rahab. In the 9th verse we read that Rahab says, "I KNOW that the Lord has given you the land." There is no "I think," or "Maybe" it is strictly "I KNOW." Completely positive which expresses a complete faith in God. In the book of Hebrews 11:31 we read, "By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace."

By Faith, Rahab the prostitute not only was forgiven but didn't die along with all of the other residents of Jericho. But why did Rahab have this faith? I believe we need to go back to the 9th through the 11th verses to find the answer. Rahab told the ~~two~~ spies, (read verses 9 through 11). Rahab had faith because she had heard of what God had done. She knew that God really cared for His people. She declared, ~~"For the Lord your God, He is God in heaven above and on earth beneath."~~ "For the Lord

your God, He is God in heaven above and on earth beneath." He was not some abstract piece of wood or stone. He was real and He cared about His chosen people and she wanted to be a part of that crowd. Do you know personally that God cares about you? Do you honestly know it for a fact? You should know it, because He does and He proves it over and over again.

(Illustration of smoke alarm going off & it was an impending fire at church) Tracey Daniels reported in Guidepost magazine about a strange incident which happened in the life of her family when she was 16. She said that one winter night ~~when~~ they were awakened in the middle of the night by an unexpected sound at 3:00 A.M. Her Dad dashed down the hall sniffing the air, then he went downstairs. When he came back upstairs he said, "I don't understand it." He went back in the bedroom and back to bed. Tracey couldn't get back to sleep and she got up, went into her parent's rooms and asked ~~if~~ her Dad if he had checked the whole house. He assured her he had and then her mother exclaimed, "The coffee pot, I think I left it on at the church." Her Dad got into his clothes and dashed out of the house to drive down to the church. About 10 minutes later he returned and reported, "Now I understand. The pot was on - burned empty and beginning to smoke." About a half hour earlier what had wakened them was the smoke alarm in their smoke free house.

God proves His care by showing people something as strange as a smoke alarm going off in a house to warn of an impending fire in their local church. He doesn't always show His care in such dramatic fashion. But He does show it as He did in the lives of the Israelites, which prompted a woman to believe and have faith that there was room in God's mercy for her. This is the entire message of Scripture and particularly as revealed in Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 8, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan and Meredith Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 526 "Faith of Our Fathers"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, now that we have seen
and known the manifestation of your Son and our Lord,
we pray that it may become evident in our lives. Refute
the prejudice that makes us hate others; upset the self-
ishness that blinds us to the debt we owe our fellow-
man; disturb the complacency that keeps us from your
service; and cleanse us from all that would offend you.
We pray all this in the name of our Lord and Saviour
Jesus Christ..... Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 79 "Trusting Jesus"

Call to Prayer: Pastor - The Lord be with you

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "O What A Beautiful Day / Happy Am I"

Scripture: Joshua 3: 1-17

Sermon: "His Honor"

*Hymn Of Invitation No. 71 "Faith is the Victory"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr.
and Mrs. George Pflugh in loving memory of daughter Pam.
Mrs. Diana Hollefreund will greet our members and guests
this morning at the door.

Ushers for today are: Jane Weichey, Judy Shearer, Jeanne
Snyder and Mid Diefenderfer.

Nursery will be provided today by Mrs. Debbie McDonald.

Sandy Sheppeck, Marie Henry, and Helen Riemer will be
visiting the hospital this week.

Attendance last Sunday was 113 with 12 visitors.

Hospitalized: Mrs. Elsie Kornrumpf in BMH. - OUT 1/12/87

The beautiful flower arrangement on the organ has been given
by David Krebs in loving memory of Mrs. Grace Riddle.

MONDAY - Property Committee will meet at 7:00 P.M. Please
make an effort to attend.

WEDNESDAY - Finance Committee meeting at 7:00 P.M.

THURSDAY - VBS Workshop in Rehoboth Hall. All interested
workers and helpers for VBS are urged to attend.
Workshop begins at 9:30 a.m.

FRIDAY - Valentine Dinner at the Days Inn. Please contact
Marie Henry if interested. Reservations must be in
today.

Elders meeting is scheduled for Monday February 15th at 7:00

The 1986 Yearbooks are in the Narthex for you to pick up.

Please follow the Prayer Chain that is contained in the
book. This will avoid missing people to call.

February 15th we need altar flowers. If you would like to
purchase them in memory of a loved one, please sign up
today or call the office on Monday.

Laymen's Dinner is scheduled for Thursday February 19th at
6:30 P.M. This is the Youth Night dinner. It will be held
at St. John's U. C. C. in Evans City. Tickets are \$4.00
and may purchased from Jake Harmon.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 1, 1998

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

DINNER FEB 14 - 4-7
BROUWERS

397-9678

4-5

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: JOSHUA 3:1-17 - (CHAPTER 3)
SERMON: "HIS HONOR" - ST. PAUL'S, BUTLER - 2/8/87

*HYMN
*PREDICTION
*LUDE

BERNARD
CHRIS - OP.
KEVIN/MONA - FAMILY NEW NAME
DIANA
LAINO
TRACEY
CONG PRAYER
KEVIN & FAMILY

SCRIP JOSHUA 3:1-17; SERMON: "HIS HONOR"

IF WER 2GIV NAM WH/TYPFY 4U WAT G IS, WAT WUD IT B???
ANSR DEPN WAT U CONCEIV G 2B
THER R THOZ WHO CONCEIV OF G AS "BULLY" EVR HERD HIM CAL THAT?
(EXPL: HE OPERATIV LIVS ABE/ISAC/JACOB & SUM THINK RAN RUFSHOD
OVR ANY/ALL WHO NO SUBMIT 2HIM, & HE DESTROY ANY/ALL WHO
STUD IN HIS WAY)

1. SACLU BIN AVAILBL THEY WUD HAV SUEG G 4VIOLATIN CIV LIBRTYS
(ILUS OLD LADY PHYS EXAMS & MUS TRUST GOD)
MANY PEO ONLY THINK ENTRUS ALL TO GOD AS LAST RESORT
(ILUS NORA WALN, & BUK ON HITLER)

THAT INTEGRTY & THIS HUMN ILUS GIV SMAL
MEASUR WAT G IS COMPLETELY
NO ONE EVR TRULY RED/UNDRSTUD BIRL CAN
EVR QUESTIN INTEGRTY OF GOD

OUR SCRIP PT THIS OUT SEVRL WAYS
JOSH NOW LDR OF PEOP; SPYS SENT JERICHO
PREP CONQUES EVIL/IMORAL/SINFUL CITY
JOSH/PEOPL AT EDG JORDN RIVER-LOGG THER
VS 15=NO BOATS/BRIDGS & STREAM OVRLO
THO G PROM DELIVR ENMYS ISITES FACE AS
GRT CHALENG AS MOSES FACED AT RED SEA
JOSH/CALEB SAW THIS 1st HAND, OTHERS NO
JOSH IN COMAN & WAIT NOTHR MIRACL

PICTURE THEZ PEOP AT RIVRS EDGE:
STREAM WID AS FUTBAL FIELD & WATR MOV
AT 10 MI PER HR

RIVR DROP 1M FT AS DESCEN 2DED SEA
PEOP MUS THOT/ASK=WUD G ACT AGIN???

WAT HAPN IF G DO NUTHIN?
WAT WUD PEOP DO? WUD JOSH IAMG TARN??

VS 6=JOSH FAITH OVRUM FEARS/DOUBTS
G) ACT WH/SO G HONORS FAITH
(ILUS ELDRLY WOMAN BIG CAR & PARK IT)
G ALWAY HONOR FAITH BUT NO EXPEC BLIND
LEAPS OF FAITH

JOSH KNU WAT EXPEC OF G, BCUZ OF PAST
THER4 KNU G CUD DO & TRUST HIM 4IT
SECOND LESSN LERN - VSS 7-8

G GIV INSTRUCS HERE
VSS 9-11=JOSH TEL PEOP WAT G WUD DO
NOTICE IN THIS-G'S ASURAN IN THIS VS 7
ALSO NOTE: JOSH NO MAK DRAMATIC SHO OF
WAT HE WUD DO

CAN U PICTUR WAT WUD BIN LIK IF HAD
COMUNCATIN LIK HAV 2DAY?????
NBC, CBS, ABC, WUD HAV INTRVU JOSH/OTHERS,
CAMRA CREWS, MAKUP, CUE CARDS, ETC.

AMONG SIMPL PEOP & JOSH NO EXALT SELF
VS 9=INDICAT JOSH RELAT ALL THIS 2 GOD
G DECLAR IN ISA 42:8
"I AM TH/L, THAT IS MY NAME: I WIL NOT
GIV MY GLORY 2ANOTHR"
 MAN CANOT EXALT SELF, & EXPEC G 2HONOR
 VSS 14-16=THIS THIRD LESSN FR/PASAG
 PICTUR WAT HAPN HERE
 VS 16=ADAM, UPSTREAM 30MILES-WATR BAKDUE
 VS 16B=NO WATR FLO 2DED SEA
 VS 17=WAT EFEC THIS HAV??
CANAANITES WATCH & C & THIS NO DEPICT
GOD AS A BULLY
 GOD DEMONSTRAT WAT HE CAN DO & ITS A
 MEANS WHERRY HE REACH OUT 2HEATHN PEO
 HIS MESAG THN & NOW- C WAT I CAN &
THIS PRUV I AM TH/ONLY TRU GOD
 G STIL STAN OUTSID HARTS OF MANKIND
 SEEK ENTRANC SO MAN NO PERISH, BUT HAV
 EVRLASTING LIF
 (ILUS FR/TALAHASY CRUSADE OF B GRAHAM)
 THIS SCRIP SHO NOTHR EXAMPL G GIV OPO-
 TUNTY THEZ CANANITES 2REPENT & TURN TO
 HIM
 GOD WAS SHOWING TH/HEATHN NATINS WHO
 WER WITNESING THEZ MIRACLES THAT DOOM
 WAS COMING UNLES THEY REPENTED
 HIS MESAG THEN IS TH/SAME 2DAY
 TURN FR/UR FALS GODS & UR WICKD WAYS
 & WORSHIP ME & LIV
 BUT MANS SELF-SUFICENT PRIDE KEEPS HIM
 IMPRISONED IN HIS UNBLIEF
G HAS GIVN US HIS COMPLET REVELATIN IN
& THRU JS XP

(ILUS WORLDWIDE CH OF GOD - ARMSTRONGISM & BEING WELCOMD AS XPIA)
 LIK JOSHUA, WE HAV BIN ENTRUSTD WIT HT/TRUTH & WE MUS LIV IT &
 SHARE IT

JOSHUA INVITED TH/PEOP/ AS WE READ IN THE 9th VERS OF THIS SCRIP
"COME HITHER, AND HEAR TH/WORDS OF TH/LORD YOUR GOD"
 LET US LISTEN FOR HIS WORDS & LET US HEED THEM

his honor"
 Scrip: Joshua 3:1-17
 If U wer 2giv G nam wh typfy 4U wat G is, wat wud B:
 Ur answr dep how/wat U conceiv G 2B
 ther many no undrst & refr 2 Him as BULLY
 Did U evr Him cal that: It Bcuz OT wher op livs Ab, Is
 Jac, Mos, Josh & othrs; & Bcuz destroy thoz no agree wth
 way Rt & He no listn othrs; & if wud hav orgs lik
 hav 2day, wudB sue by Am Civ Lib Un 4violatins
 (Ilus old lady aches/pains, mus trus G=Has cum 2that:)
 Many peo lik this & wud only think entrus all 2-G-last
 (Ilus Nora Waln & book about Hitler=lif, but not Blief)
 In this humn ilus can C smal measur of all G is comple
 No 1 has evr red/undrstud Bibl & can ques integ of G
 Our Scip pt out sevrly ways this morn
 Josh bin choz by G 2B leadr peo Is.; spys bin sent out
 2 Jer in prep 4conques imoral wicked city
 thoz spys return/report Josh & now redy lead peo on
 march 2futur batl
 now peo cum edg Jord & lodg ther B4 cros ovr
 this rivr provid vast obstacl 4them; no bridg, boat, etc
 vs 15 tel us=It flud stag & ovrflo evr wher
 Evn tho G prom wudB w/ther, they fac as grt chaleng
 as Mos wen seek cros Red Sea
 Josh/Caleb only 2 of this grp had seen miracl of G
 at Red Sea
 Josh in chrg & expec nothr miracl fr/G
 Can U pictur thez peo as saw raging watr B4 them?
 Stream as wid as futbal field & at flud time watr
 flo at speed of 10 mi per hr
 Rivr drop 1000 ft in descent fr Sea Gal=2 Ded Sea
 All thez peo cep Josh/Caleb herd storys wat G had dun
 at Red Sea & now wer fac w/mixtr fear anticipatin
 G act agin?
 Josh mus hav vu secen w/mix emotins=wat wud hap if G
 no do anyth? Wat wud peo do? Wat wudB his imag if
 nothin hap?
 But Josh faith ovrrul fears & read vs 15
 & G did act this situ wh sho G honors faith
 (Ilus eldrly womn park car, polic, & Bles thoz no C Blie
 G alway honor faith, but no expec tak blind leaps faith)
 Josh knu wat 2expec of G Bcuz saw wat G cud do & he
 trus Him 2do it
 Second lean lern this Scrip is lesn suroun convers G
 had w/Josh & wat Josh duz bout it
 vss 7-8=G giv instructins
 vss 9-11=Josh Bgin tel peo wat G tel him
 But ntoic=G says=I wil exalt U in site all Israel
 & wat duz Josh do??

ord reactin wud B 4 Josh assembl peo & sed=OK U peo, 2/
 I want sho U sumth spectac; keep eye on Rivr Jord &
 watch wat G go 2do thru me
 He no hav mod tech lik 2day & 4this we can B thankful
 Can U pictur=NBC, CBS, ABC & TV crews, comentatrs etc?
 Josh wud B intrvu; wud hav makup, cue cards & all worl
 wud watch as Josh dramatic stretch our arms & pul
 ay ounce of drama out of scene
 But fortunat 4us & worl G choz 2do in simpl times with
 simpl & unsophis peo & Josh no exalt self as cud hav
 He sot 2 let G hav th glory & words wer=vs 9B
 Ther was no=Now hear wat Josh go 2do & wat I hav say
 He end remarks w/words=vs 11
 Josh knu it no rt 2exalt self & G was th 1-2B exalted
 & lesn taut this instanc=G honrs thoz who honr Him
 Th pruf this intsanc & all instanc is G duz wat says
 wil do wen it Him lif up & glorfy & not humn beings
 Isa 42:8 G says=I AM THVL, THAT IS MY NAM: I WIL NOT
 GIV MY GLORY TO ANOTHER
 Can not exalt self & expec G 2 honr that
 Third lesn is seen in wat G did
 vss 14-16=Pictur if U wil wat tak plac here
 Bib scholrs tel us city Adam locat much as 30 mi up
 valy fr Jordn, so wat efec hav:
 Th eyes many Canites wer on this scen
 Many, many them saw wats bak up 4 this long stretch
 Many saw Isites cros rivr & walk thru it, can U imagin
 th efec this had on thoz peo?
 4 Thoz who wud pictur G as bully, th lesn here is that
 G always did & always wil reach out 2 lost humnty
 His mesag loud/clear 2all heathn peo, "C wat I can
 do & how this pruv I am only True God."
 N watr circum in ancient or mod times, G stil stand
 outsid harts/livs mank seek entranc in2 thoz livs
 He grant all sort ops so man duznt perish, but hav
 evrlast life
 (Ilus B. Graham crusade Talhasy Fl, & two men)
 Th integrty G sho thru in ord evrday circum of lif
 In this instanc we C G issu nothr op 4 Canites 2
 repent & turn 2 Him
 Fr Red Sea onwar He sho them w/miracls that He was
 say=Doom is cum, Repent, turn fr fals gods & wickd
 ways & liv & worship Me
 G continu evn 2day 2reach out 2sinsik & dying worl 2
 repent & turn 2 Him
 But prid of man keep lokin self-sufic worl
 Many peo Blong locl Ch & cal Xpians, but merly nam
 Bcuz may kno all bout Js, but no kno persnly
 Do U hav that relatship? Can hones say U kno as L & S
 Invit is 2cum whil stil day 4nite cum; Wil U acpt 2day

"His Honor"

Scripture: Joshua 3:1-17

If you were to give a name which typifies for you what God is, what would that name be?

Your answer is dependent upon how ~~xxx~~ and what you conceive God to be.

There are many people who do not truly understand God who refer to Him as a bully. Did you ever hear Him called that? He is named a "bully" because of the Old Testament where He was operative in the lives of Abraham, Isaac, Jacob, Moses, Joshua and men such as these. The reasoning behind this thinking is that God ran roughshod not only over those who did not submit to Him, but destroyed anyone who stood in His way. His way was right and He was not willing to listen to anyone else's viewpoint on life.

It seems to me that if there would have been organizations available then such as we have now, the American Civil Liberties Union would have sued God for violation of Civil Liberties.

(Illustration of old lady with aches and pains)

An elderly lady who had many aches and pains, some real and some imaginary, was told by her family that they had taken her to the doctor's, had her examined for everything possible. ~~Theyxxxxxxx~~ "They told her, "We've done all we can for you. You'll just have to trust God for the rest."

Visibly shaken by this remark she replied, "Oh dear, has it come to that?"

Many people are like this and would only think of entrusting all to God as a last resort.

(Illustration of Nora Waln and book on Hitler)

Before World War II Nora Waln wrote a book exposing Hitler and his plotters for what they were. The book was confiscated in the German mail system as it was on its way to an American publisher. She fled to England, wrote the book again from memory and sent copies of it to Heinrich Himmler, the Nazi hangman. He took vengeance by imprisoning seven of the author's anti-Nazi friends. Miss Waln went back to Germany in 1939 and offered her life for the freedom of her friends. Himmler offered to empty a whole prison if she would write a book to make Hitler appear good. In refusing she said, "I am willing to forfeit my life, but not my beliefs."

In this human illustration we can see a small measure of all that God is completely. No one who has ever ~~xxx~~ read and understood the Bible can ever question the absolute integrity of God.

Our Scripture this morning points this out in several ways. Joshua had been chosen by God to be the leader of the people of Israel. Spies had been sent out to Jericho in preparation for the conquest of that immoral and evil city. Those spies had returned and reported to Joshua and now he was ready to lead the people on the march to that future battle. In our Scripture Joshua and the people have come to the edge of the River Jordan and they have lodged there in preparation to cross. This river provided a ~~v~~st obstacle for them. They didn't have bridges, or boats, or any other means to cross this vast and wild stream. We are told in the 15th verse of this chapter, "The Jordan overflows all its banks ~~xxxxxx~~ all the days of harvest."

Even though God had assured Joshua and the people of Israel that He would deliver the enemies into their hands, ~~thex~~ the Israelites faced as great a challenge at this point as Moses faced when seeking to cross the Red Sea.

Joshua and Caleb were the only two of this vast army of people who had seen the miracle God had performed there. Joshua was now in charge and was

trusting God for another miracle. But can you picture these people as they saw the raging River before them. This stream was probably as wide as a ~~fx~~ football field, but the water at flood time reaches a speed of 10 miles per hour. The River drops approximately 1000 feet in its descent ~~ffom~~ from the Sea of Galilee to the Dead Sea. All of these people except Joshua and Caleb had only heard stories of what God had done at the Red Sea and now they were faced with a mixture of fear and anticipation. Would God act again?

Joshua himself must have viewed this situation with mixed emotions. What would happen if God did nothing? What would the people do? What would his image be with these people if nothing happened? But Joshua's faith over-ruled his fears. That is why we read in the 5th verse, "And Joshua spoke to the people, 'Consecrate yourselves, for tomorrow the Lord will do wonders among you.'" ~~xxxxxxxxxxxxxxx~~

And God did indeed act in this situation. Which shows that God honors faith.

(Illustration of elderly woman, newer, bigger car & parking it)

An elderly lady traded in her compact car and bought a large luxury sedan. She drove down main street and when she came to a parking place she pulled beside the car parked in front of that spot, put it in reverse and started to pull in. The space she was pulling in appeared as though she wouldn't get her new car into it. As she cut the wheel sharply and started to back in she saw two policemen staring at her. Unruffled, she backed in, straightened the car up and pulled forward, making it on the very first try. With a sense of accomplishment she got out of the car and walked to the parking meter. Standing next to it was one of the policemen. Much to her surprise he put a coin in the meter. Then as he was walking away, he responded to her bewilderment with just two words, "I lost." In her best self-satisfied tone she called after him, "Blessed are they who have not seen and yet believed."

God always honors faith, but He doesn't expect us to take blind leaps of faith. Joshua knew what to expect of God because he had seen what God had done in the past. Therefore, he knew what God could do and he trusted Him to do it.

The second lesson we learn from this Scripture is the lesson ~~xx~~ surrounding the conversation God has with Joshua and what Joshua does about it. In the 7th & 8th verses God gives Joshua instructions. (read these verses).

Joshua then begins to tell the people what we read in the 9th through the 11th verses, (read these verses).

But notice! God says, "This day I will begin to exalt you in the sight of all Israel."

And just what does Joshua do? The ordinary reaction would ~~xx~~ have been for Joshua to assemble the people of Israel and to have said, "OK you people, I want to show you something really spectacular. Keep your eyes on the Jordan River and watch what God is going to do through me." Joshua didn't have the modern communication systems we have today and for this we can probably be thankful. Can you picture what it would have been like. NBC, CBS, ABC and all other networks would have had camera crews there, with men and women to interview Joshua and the leaders of the Israelites; Joshua would have had makeup on and reading from cue cards would have stood for all the world to

see and with outstretched arms would have dramatically pulled every ounce of drama out of this scene. But fortunately for the world, God chose to do this in a very simple time among very simple and unsophisticated people. And Joshua ~~xxx~~ did not exalt himself as he would have. He sought to let God have the glory. He said, "Come here, and hear the words of the Lord your God," vs 9a. There was no, "Now hear what Joshua is going to do and what I have to say." He ended his remarks with the words, "Behold, the ark of the covenant of the Lord of all the earth is crossing over ahead of you into the Jordan. Joshua knew that it was not right to exalt himself and that God was the One to be exalted. And the lesson taught in this instance is that God honors those who honor Him. The proof in this instance and in every instance for that matter is that God does as He says He will do when it is ~~is~~ Him that is lifted up and glorified and not any human being. In Isaiah 42:8 God says, "I am the Lord, that is My name; I will not give My glory to another." Man cannot exalt himself and expect God to honor that.

The third lesson from this passage is seen in what God did. We read in the 14th through the 16th verses, (read these). Picture if you will what was taking place here. Biblical scholars tell us the city of Adam was located as much as 30 miles back up the Jordan valley. What effect did this have? In the 17th verse we read, (read this verse). Picture in your minds, the eyes of many of the Canaanites looking on this scene. Many of them saw the waters backed up for this long, long stretch. Many saw the Israelites begin to cross this River and walk through it. Can you imagine the effect it must have had on these people? For those who would picture God as being a bully, the lesson here is that God always did, and always will seek to reach out to lost humanity. His message was loud and clear to all of these heathen people. He was saying, "See, what I can do and how this proves that I am the only True God." No matter the circumstances wheteher it be in theses ancient times or in our modern times, God is still standing outside of the hearts and lives of mankind seeking entrance into those lives. He grants all sorts of opportunities so that man doesn't perish, but have everlasting life.

Last November Billy Graham held a Crusade in Tallahassee Florida. I just read of the results of that Crusade. Two rather insignificant items struck my eye. I read, "It was a 21-year-old fireman who told his counselor, 'My grandfather was the only one I could talk to. Six months ago my grandfather became a Christian. The day I had decided to talk ~~xxxx~~ with him about what his decision for Christ meant to him, he died.' With tears streaming down his cheeks, that young fireman gave his own life to Christ. It was a 35 year-old man who came forward to accept Christ, saying, 'I've been a street person and a drunk, but I have peace and assurance now. I'm a child of the Lord.' The next day the police called his counselor to say that this man had been found dead and the only identification he had in his pocket was the inquirer's card with the counselor's name on it."

The integrity of God shows through in the ordinary everyday circumstances

of life. In this lesson we see that God was issuing another opportunity for Canaanites to repent and turn to Him. From the Red Sea onward He showed them with ~~the~~^{THAT} miracles ~~God~~^{THAT HE} was saying to the world, "Doom is coming! Repent! Turn from your false gods and your wicked ways and live and worship Me. God continues even today to reach out to a sin-sick and dying world to repent and turn to Him. But man's pride keeps him locked into his own little self-sufficient world. Many people belong to a local church and are called Christians. But it is merely a name because they ~~know~~ may know all about Jesus Christ, but do not know Him personally. Do you have that personal relationship with Him? Can you honestly say that you know Him as your Lord and Savior? The invitation is always extended from the Lord to come to Him while it is still day, for the night comes when no man can work. If you don't know Him accept what He offers today.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 15, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Wendy Norman and Jennifer Vinroe
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Little Prelude in G Minor / My God And I"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 360 "You Servants of God, Your
Master Proclaim"
*Ascription
*Exhortation
*Confession (In Unison) Eternal Father, teach us in the
days of this year to discover the preciousness of time.
Keep us from wasting our time in senseless thoughts,
words and deeds. Help us through your word to number
our days, that we may get a heart of wisdom, and a
life devoted to thy reconciling ministry in the
world; we ask this in the name of our Lord and Savior,
Jesus Christ....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 35 "Near to the Heart of God"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Offering
Offertory "Resignation"
*Doxology - page 382
Anthem: "Joshua Fit the Battle of Jericho"
Scripture: Joshua 6: 1-5
Sermon: "The Five Letter Man"
Hymn of Invitation No. 409 "Who Is on the Lord's Side?"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Richard Dally in memory of their parents.
Mr. & Mrs. Walter Hollefreund will greet our members and
guests this morning at the door.
Ushers for today are Rob Vinroe, Kevin Snyder, Jeff Snyder
and Rick Vinroe.
Nursery will be provided today by Mrs. Lucille Tack.
Ken Draxinger, Ray Isherwood, and Dick Dally will be
visiting the hospital this week.
Attendance last Sunday was 150 with 26 visitors.
Hospitalized: JOE ENRICK
MONDAY - Elders meeting at 7:00 P.M.
WEDNESDAY - Property Committee meeting at 7:00 P.M.
THURSDAY - Choir practice at 7:00 P.M.
Mary Martha Circle 10:30 a.m. in Rehoboth Hall
Leadership Training Classes will begin April 21st. If you
are interested, please call the office to sign up now.
This is also the class for the Elders and Deacons who will
be going through training.
Registrations are now being taken for men to attend the
Moody Bible Institute. Please give us your name as soon
as possible. Registrations will be mailed in at the end
of February.
Palm Sunday we will be taking in new members. If you or any
one you know is interested in joining please drop us a
note in the offering plate or let the office know.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 8, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CHURCH DINNER SAT. 4-7

DOUNTER IN KITCHEN

WED VBS 8 TEACHERS 7:00

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JOSHUA 6:1-5

SERMON: "THE FIVE-LETTER MAN" - BUTLER, ST. PAUL'S, 2/15/87

*HYMN

BENEDICTION

*POSTLUDE

JOANN - LUKEMIA

RICK - ? DEPRESSION

BERNARD

EUGENE

BRAO

ANNA

DIANE

SHIRLEY

CHRIS -

KEITH UNCLE - 3

(Ilus ad Pullman, Wash)

Wanted: State trooper Applicants.

Applicants must be 6ft tall w/hi skull ed, or

5' 11" w/2yrs coleg

evidently shorter R mor ed mus head

(Tys coleg/univ meeting & YALE)

vs 1

vss 3-4A

vss 4B 5

(theories & bridg exampl)

5 letters:

1st=BEING

2nd=GOING

3rd=SENDING

4th=GIVING

5th=PRAYING

(Ilus Baroness in Nairobi, Kenya)

"The Five Letter Man"
 Scripture: Joshua 6:1-5
 (Ilus ad Pullman Wash, Herald, bout state trooper)
 Yng peo go 2coleg & excel sprots R givn letrs 2B worn
 wh sigfy sport wh excel
 Thoz excel 3sport, R cal=3 lettr men 2day lk 5 lettrman
 (I s coleg/univ spkrs=YALE & Mass Inst Tech)
 w/akgr info, can C wil spend 75 minutes=5 lettrman
 Josh & peo Is had cros Jord, Rivr & wer encamp outsid
 Jer & so read vs 1+READ
 truth matt, peo Jer scar silly; had herd wat Bfal oth
 countrys who stud way thez peo
 Herd of Red Sea part, Rivr Jord stop flow
 knu of spys sent, wer in midst, & then disappear
 & now, they outside their town
 As try las wk 2sho Ur perspectiv on this is determ
 how U 4see G in all this
 Think bak 2 Abe visit by angels; how plead spar Sodm
 & Gom if jus 10 ritus peo ther, & G prom no destroyi
 if ther ritus peo ther
 G try evry society wh pagn/heathn 2cum 2 Him, & if
 so, wud sav, if not wud destroy
 Tey all had chanc, but they no tak them
 Th peo Jer not only herd of Isites, but now they out-
 sid ther gates
 G gav Josh ordrs and tol him, vss 3-4a=READ
 Imagin wat mus hav bin go thru mins peo Jer as watch
 strng procesin ea day;
 soldier march rnd city lnce ea day & then go bak 2
 wher camp; in midl pro R priest cary Ark of Cov &
 this lk lik lrg box with handles
 othrs blu rams horn, & all whil no 1 spok a word
 M temp made 2scal wals, or brk dwn gates; jus ince rnc
 wal & thats it, it sur mus hav bin wierd
 vs 4B-5=G giv furthr instr & aftr 6days of ince rnd,
 on 7th day go rnd & rnd 7 times
 Imagin peo Jer as watch go rnd lnce & insted return
 2camp, go rnd 2nd time
 they knu sumthin up as watch this hpn 6times
 Then 7th time, pr blu trumps, & 4-1st time peo shout,
 & walls fal flat
 peo so startl no kno wat 2do, & Isites captur city
 (Theories etc, but cudB lik bridg colaps wen march)
 Watevr tuk plac, it G's miracl
 in thez incursins wh peo Is had w/othr natins, G was
 permit Is 2B misinarys 4 Him
 They saw them, knu of them, & had op turn 2 G & only
 wen no acknowledg G, they wer destroy
 In all this, we C Is & Josh wer=5 Lettr Men
 Also fr this C evr cong of Ch of Js Ep need 2B=5 lett:

this wat G want us 2B
 1st Josh & peo wer in dimensin of BEING
 desir Js had 4evry discip/followr was 2B truly His
 Being is 1st esentil if we 2B of valu 2 Ch Js Xp
 2nd lettr=that of GOING=they wil 2go wher G want w/out
 excus or reservatins
 G psir this fr all Blievrs
 h we wil 2go wher G want, or do we merly giv lipserv
 2 His cal, or wors yet, jus mark time??
 3rd lettr=SENDING=not evry Xpian compel/requir 2B sent
 fr hometwn in2 worl
 But ea us requir 2B sent in2 neighbrrhuds wher liv &
 sprd word Js Xp by word & life
 also requir we send othrs our fr midst cary Gospel
 4th lettr=GIVING=financil suport thoz who R preach &
 teach & striv 2sprd word
 How many us actuly giv sacrificily??
 " " " " 2 Lord wat ritefully His!
 Josh/peo Is wer wil sac all had in serv of L
 evn very livs if necessary but G provid miracl in the
 midst so no livs needB giv
 G can perf miracl our midst if let Him, but we cir-
 cumvent thoz miracl by selfish atitud 2ward wat
 we shud giv 2 Him & 2 work of th Ch
 5th lettr is=PRAYING=Josh, peo sot L 4direc ther livs
 in wildrnes
 How much prayr do we put 4th actuly, 4 this cong.?
 How much do we pray 4 th lost of th worl: or of our
 community? or of our famlys:?
 HOW MANY OF TH 5 LETTRS DO WE POSES OUR LIVS:?
 (Ilus Baroness in Kenya)
 That baroness is lik thousans of othrs who claim 2B
 Xt
 Ther livs do not reflec th Xp they suposedly Blong 2
 BcuZ they R unawar that peo watch them,
 & unfortunately, many dont evn care, BcuZ they fil w
 sens own importanc, pride, self-wil & so on
 But dontB fooled=ther R many outsid thez walls no cum
 in here, who watch thoz who do all wk,
 Ur comitment, or lak of it may welB th determ factr in
 bring peo in here, or keep them out
 Think of it! Am I Being 4 God? Am I Going 4 God:?
 Am I Sending on Bhalf of God?: Am I truly Giving for
 God?: And am I praying to God:?
 How many of th 5 lettrs do I poses?
 Can anyl lk at me & say that I am G's 5 lettr persn
 And if not, why not?
 I invit 2tak 1st step 2day & comit 2Him Urself

SCRIP: JOSHUA 6:1-5; SERM: "THE FIVE-LETTER MAN"

(ILUS AD FOR STATE TROOPR APPS PULLMAN, WASHINGTON HERALD)

EVIDENT SHORTR U R TH/MOR ED U NEED - THANKFUL I'M TALL

(EXPL 3 LETTR MAN IN SPORTS IN CODLEGE)

2DAY LK WAT MITEB CALL - TH/FIVE-LETTER MAN & PEOPLE

(ILUS INTER-COLLEGIATE MEETING, YALE-FOHH LETTRS & M I T)

S WIL SPEND 75 MINUTES ON FIVE LETTERS

VS 1=ISITES ACROS JORDN, ENCAP OUTSID JERICHO

PICTUR PEO-SCARED/NO KNO WAT DO, HERD=RED SEA, ENMYS OVRUM ETC

LAS WK TRY SHO GOD IN THEZ CIRCUMS & NO WANT DESTROY, NO REPENT

(EXAMPL ABE, ANGEL SOD/GOMOR & INOCENT PEOP)

GOD WUD DESTROY IF NO REPENT, HAD CHANCES BUT NO TURN

JERICHO NOW SET TO BE NEX NATIN COUNQUERED

VS 2=VICTRY 2B THERS AS TOLD BY GOD

VS 3=WALK/MARCH RND CITY ONCE EA DAY, QUIET NO SPK-BLOW RAM HORN

SUM PEOP FIRST, THEN PRIEST, THEN REST PEOP

PICTUR PEO WATCH THIS, STRNG WAT TAK PLACE, & WONDER WAT HAPPN

VS 4=SEVENTH DAY, 7 TIMES MARCH/WALK BLO HORN-~~THEN LOWE BLAST~~

VS 5=LOUD BLAST, PEOP SHOUT & WALLS FALL

SO ISITES ABL CONQUER CITY & PEOPLE

(THEORIES BOUT WALL FALL=ERTHQUAK, EXAMPL MARCH IN ARMY & CUM TO

BRIDG & WALK, NO MARCH BCUZ VIBRATIN)

IT WAS GOD WHO DID IT, VIBRATIN MAY HAV CUAS TO HAPPN, BUT GOD DO

(EXPL WALLS "IMPLDE" NOT EXPLODE, NO ISITES HURT BY FALL WALL)

GOD WAS PERMIT HIS PEOP 2SHO THAT HE WAS GOD

FR/THIS WE CAN C JOSH & PEOP WERE 5 LETTR MEN

EVRY CONG IN CH/OF JS XP NEEDS HAV ITS PEO AS 5LETTR PEOP

FIRST LETTR=B - JOSH & PEO IN DIMENSIN OF "BEING"

"BEING" IS 1st ESENTIAL NEED - JS WANTS US 2 BE, 2B OF WORTH

OF VALUE W/IN HIS CHURCH - LETTR "B"

SECOND LETTR="G" - GOING WHER G DIREC W/OUT EXCUS/RESERVATINS

WE WILL 2GO WHER HE DIRECS? NO MEAN GO OUT IN WORLD, MEAN GO

CATEVR DIRECTIN WE LED BY HIM IN THEZ LIVS WE LIV

THIRD LETTR="S" - FOR SENDING * AGAIN NO MEAN GO FOREIGN LANDS

GOD SENDS US 4TH INTO NEIGHBORHDS WHER WE R WE R SENT 2B OF
SERVIC/HELP

FOURTH LETTR="G" - GIVING, WE R 2GIV WAT HE HAS GIVN US

HOW MANY US R GIV SACRIFICIALLY OF SELVS & SUBSTANC?

(EXAMPL JOSH & PEO BIV THER ALL & GOD PERFORM MIRACLS)

HE CAN DO THAT IN OUR LIVS AS WELL

FIFTH LETTR="P" - PRAYING - JOSH & PEO SOT TH/LORD 4DIRECTIN BY
PRAYING IN WILDRNES

HOW MUCH PRAYR DO WE PUT 4th? R WE PRAY 4CONG? INDIVIDS? LDRS?

HOW MANY OF THEZ 5 LETTRS DO WE POSES IN OUR LIVS???

(ILUS BARONESS IN KENYA & HOUSEBOY)

THAT BARONES LIK SO MANY SO CALLD XPIANS

LIVS NO REFLEC TH/XP THEY SUPOSDLY BLONG 2, BCUZ UNAWAR PEOP

WATCH THEM - 9THOZ OUTSID WATCH US & WAT DO INFLU THEM 4 OR AGIN

NEED ASK SELVS- AM I BEING FOR GOD? AM I GOING 4 GOD? AM I

SENDING ON BHALF OF GOD? AM I TRULY GIVING FOR GOD? AND AM I

PRAYING TO GOD?

HOW MANY OF TH/FIV LETTRS DO I POSSES?

CAN ANYONE LK AT ME & SAY THAT I AM GOD'S FIVE-LETTR PERSN?

"The Five Letter Man"

Scripture: Joshua 6:1-5

(Illustration of ad in ~~Washington~~ Pullman, Washington Herald for police)
I read recently of an ad which appeared in the Pullman, Washington Herald.
The ad read: "Wanted: State trooper applicants. Applicants must be six feet tall with a high school education, or 5' 11" with two years of college."
Evidently the shorter you are the more education you need. Oh well! so much for that theory.

Young people who go to college and excell at sports are given letters to be worn which signify the sport in which they have excelled. Those who excel in three sports are commonly referred to as ~~the~~ "A three letter man." Today, we are going to look at what we might call, "The Five Letter Man."

(Illustration of intercollegiate meeting and various speakers to tell of Schoc
At an intercollegiate meeting representatives of various colleges and universities were scheduled to tell of the qualities and virtues of their respective schools. The speaker from Yale said he would speak on the letters of the name which stand for Youth, Ambition, Liberty and Enlightenment. He spent fifteen minutes on each of the words. As he went to sit down, a delegate tried to slip out of the room but was stopped at the door.
"Why are you leaving before the meeting is over?" he was asked.
"well," replied the weary delegate, ~~I have just heard the man from Yale spend fifteen minutes on each of the letters spelling Yale and I notice on the program the next speaker is from the Massachusetts Institute of Technology.~~

~~With this background information we can now spend~~
75 minutes or an hour and fifteen minutes speaking on "The Five Letter Man."

Joshua and the people of Israel had now crossed the Jordan River and they were encamped just outside of Jericho. So it is we read in the first verse of our Scripture, "Now Jericho was tightly shut because of the sons of Israel no one went out and no one came in."

The truth of the matter is that the people were scared silly. They had heard of what had befallen the other countries who had stood in the way of these people. They heard of the Res Sea being parted, of how the Jordan River had stopped flowing; they knew that two spies from these people had been in their midst and had suddenly disappeared. And now here they were just outside of their town. But as we tried to show last week your perspective on this situation is determined how you forsee God in all of this. Think back to the time when Abraham was visited by the angel of God and how Abraham had pleaded with the angel to spare Sodom and Gomorrah if just 10 righteous people could be found there. God had promised that He would not destroy those cities God tried to show each and every society which was heathen and pagan that He would destroy them if they didn't repent and turn to Him. They all had their chances, but they didn't take them.

~~They~~ The people of Jericho had not only heard of these Israelites, they now knew them to be just outside their gates. God gave Joshua his orders concerning what he was to do. He told him, "And you shall march around the city all the men of war circling the city once. You shall do so for six days."
verse 3.

In the next verse God tells them, "Also seven priests shall carry seven trumpets of rams' horns before the ark."

Imagine what must have been going through the minds of the people of Jericho as they watched the strange proceedings day after day for six days. Soldiers were marching around the city. In the middle of the procession priests of God were carrying the ark of the covenant and others blew rams' horns. While this took place, not a word was spoken by any of the Israelites. They would march once around the city and then go back to their camp. No attempt was made to storm the walls, or break down the gates. Just a march once ~~xxxx~~ around the city and that was all. It must have been ~~xxxxxx~~ weird.

Then God gave them the instructions also, "Then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. And it shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead."

The people inside the walls of Jericho saw the people of Israel march around their walls once each day. But then on the seventh day, something strange happened. They marched around the walls once, but instead of going back to their camp, they marched around it a second time. Then a third, and a fourth and then a fifth, and then a sixth. When would this marching stop. And then on the seventh time around the priests blew the trumpets, and for the first time, the voices of the people were heard and they all shouted at once. And while they were shouting the walls surrounding the city suddenly collapsed and crumbled to nothing. The people were so startled they didn't know what to do and it was only a short period of time and the Israelites had conquered the city.

All sorts of theories have been raised about the fall of the wall from an earthquake to poor construction. Let me just raise one possible theory from a military standpoint. When I was in the army and we were on a march, we generally marched in step. But whenever we approached a bridge, we were stopped from marching and just walked across the bridge. Then when everyone was on the other side, we began to march again. The theory is that with every one in step, a vibration would be caused and this could conceivably collapse the bridge. It is possible that the people marching around the city in step seven times caused a vibration that collapsed those walls when they all shouted. But whatever took place, it was another of God's miracles. But we need to see in these incursions which the people of Israel had with these different nations, God was permitting Israel to convey to these nations the existence of God. They were in a sense acting as missionaries for Him. It is from this that we see Joshua and the people of Israel were "Five Letter Men." It is also from this that every congregation of the church of Jesus Christ needs to see itself and its individual members as "The Five

Letter people that God wants us to be.

First Joshua and the people of Israel were in the dimension of "Being." The desire which Jesus had for every believer was that he would truly "Be" a disciple and serve Him. "Being" is the first essential all of us must have if we are going to be of value to the Church of Jesus Christ. Joshua and the people where were God wanted them to be.

The second letter is that of "Going." They were willing to "Go" where God wanted them without excuses or reservations. God desires this from us as well. Are we willing to "Go" where He wants us to go or are we merely giving lip service to His call, or worse yet, just marking time?

The third letter is that of "Sending." Not every Christian is compelled or required to be sent out of their hometown. But each of us is required to be sent into our neighborhoods where we are to spread the message of Jesus Christ. This also involves our being willing to "send" others from our midst to carry out the work of the Gospel.

The fourth letter is that of "Giving." Financially supporting those who are preaching and teaching and striving to spread the Word. How many of us are actually giving sacrificially? How many of us are actually giving to the Lord that which rightfully belongs to Him? Joshua and the people of Israel were willing to sacrifice all that they had in the service of the Lord. Even their very lives if necessary. But God performed miracles in their midst which didn't require the giving of their lives. God can perform miracles in our midst if we let Him. But we circumvent those miracles by our selfish attitudes toward what we should give to Him and the work of His ~~kingdom~~ church. The last of the five letter is that of "Praying." Joshua and the people sought the Lord for direction in their lives in the wilderness. How much prayer do we actually put forth for this congregation? ~~For~~ How much do we pray for the unsaved of the world, of our community, or of our families? How many of the Five Letters do we possess in our lives?

(Illustration of Baroness in Kenya)

I read an interesting story about a Baroness who lived in Nairobi, Kenya, Africa. It was intriguing because Ralph Partelow the missionary we help to support will be going back there.

This Baroness was a Christian and she had a young national as her houseboy. After three months he asked the baroness to give him a letter of reference to a friendly sheik who lived some miles away. The baroness not wishing to lose her houseboy just when he had gotten used to the routine offered to give him a raise. He told her it wasn't the money. He explained that he had decided to work for a Christian for three months then to work for a Muslim for three months and then decide what he wanted to be. He told her he worked for her for three months to see how she acted. The baroness said that she was ashamed as she recalled her shortcomings in her dealings with the boy. She exclaimed, "Why didn't you tell me this at the beginning."

That baroness is like thousands of others who claim to be Christians. Their

lives do not reflect the Christ they supposedly belong to because they are unaware that there are people watching them. But don't be fooled. There are many people outside of this building who do not come in here, but they see each of you who do and they observe what you are like during the week. Your commitment, or lack of it may well have been the determining factor in bringing ~~into, or keeping out~~ of the people into the church, or keeping them out of it. Think of it! Am I B^aing for God? Am I going for God? Am I sending ~~for God~~ on behalf of God? Am I truly Giving for God? And am I praying to God? How many of the Five Letters do I possess? Can anyone look at me and say that I am God's Five Letter Person:

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 22, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Lori Weisenstein and Kelly Mangel

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "God Walks Beside Me"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 21 "Love Divine, All Loves Excelling"
*Ascription
*Exhortation
*Confession (In Unison) O thou who didst cause thy star to
shine on kings in realms afar, we pray that all the
kingdoms of the world become the kingdom of thy Son.
Teach us to speak the Word of the Gospel in the strange
lands of business and science, of school and shop, that
we may be the instruments through which thy will may be
done. Forgive our abuse of the name Christian by
hoarding it for ourselves and not sharing it in all
areas of our lives. These things we ask in His name.
Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 439 "Sweet Hour of Prayer"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory "Hymn for Brotherhood"
*Doxology - page 382
Anthem: "How Long Has It Been" by the Women's Chorus
Scripture: Joshua 8: 30-35
Sermon: "The Pause That Refreshes"
*Hymn of Invitation No. 363 "To God Be the Glory"
*Closing Chimes
*Benediction
*Postlude "Unity and Brotherhood"

The beautiful flowers on the altar have been placed by Mrs.
Catherine Pflugh in memory of her husband Roy.
Mr. Ray Isherwood will greet the congregation and our guests
at the door this morning.
Ushers for today are: Dick Mangel, Dick Dally, Don Kingsley,
and Danny Mangel.
Nursery will be provided today by Paula Barnes.
Shirley Thompson and Marilyn Snyder will be visiting the
hospital this week.
Attendance last Sunday was 150 with 22 visitors.
*Hospitalized: Mrs. Frances Atwell in BMH.
THURSDAY - Chancel Choir practice at 7:00 P.M.
TONIGHT AT 7:00 P.M. the Youth Group will meet.
*COUNCIL MEETING IMMEDIATELY FOLLOWING THE SERVICE
Upcoming meetings and dates to remember:
*March 1st immediately following the church service the
Youth Group will be having a Soup and Sandwich Luncheon.
Plan to join us for lunch. There is no set fee but a
free will offering will be taken for the Youth Group.
*March 3 - Council meeting at 7:00 P.M.
*March 4 - Ash Wednesday service at 7:30 P.M. in the
Sanctuary with altar communion.
*Leadership training classes for Elders and Deacons and all
other interested church members will begin on April 21.
If you are interested, please let the office know so we
can be prepared for those attending. This is a totally
different training than what has been in the past.
Registrations are now being taken for men to attend the
Moody Bible Institute Laymen's Conference. Please give
us your name as soon as possible. Conference is May 26
thru 29th, and the fee is \$50.00. Registrations will be
mailed in at the end of the month.
Palm Sunday we will be taking in new members. If you or any
one you know would be interested in joining, please drop
us a note in the offering plate or let the office know.
You may also wish to check the appropriate place in the
red book in the back of the pews.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 15, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ASH WED FEB 25 - 7PM - Leno's SUPPER

1ST YTH GRP FEB 22 - 6-8PM 4TH SUN MONTH

BULLETINS

DRAPÉ - 9.99

BIBLES - READ THRU

DAILY BREAD BOOKLETS

STOVE IN KITCHEN - 1300

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JOSHUA 8:30-35

SERMON: "THE PAUSE THAT REFRESHES"

ST. PAUL'S, BUTLER - 2/22/87

*HYMN

*BENEDICTION

OSTLUDE

JERRY - LUKE 11 (WORKING 11 YRS IN MARCH)

DALE

JOHN + BTPAS

JOANN - LUKE

BERNARD - DECISION

TRACY

FRED - DIAOST

LES - BTPAS

SCRIPT: JOSH 8:30-35, SERM: THE PAUSE THAT REFRESHES

(ILUS MAN IN CHURCH TWIC & 3RD TIME SPRINKL DIRT)

(ILUS CHURCH AS PLACE 2B HATCHED/MATCHED/DISPATCHED)

IN TH/EYES OF TH/WORL CH MAYB MANY DIF THINGS, BUT JUS WAT IS
TH/CHURCH & ALMITY GOD??

(IT CH/MOVED MIRACULOUSLY IN NORTH CAROLINA)

WAL 3 RESPONSEL 4THIS MIRACL?? WHO CAN SAY?? NO ONE CAN 4CERTIN
BUT, ONE THINGS DO KNO, GOD TEL US IN HIS WORD OF PLACES WH/WERE
SET APART 4HIM 4WORSHIP

JOSH & PEOP WER AT THIS PLAC IN PILGRAG IN & THRU PROM LAND
CONTRAST IN SCRIP THIS MORN WH/BGIN VS 29 - (READ THIS)

A HEAP STONES EREC GRAV HEATHN KING EXECUT BY JOSH & ISITES

THEN JOSH & PEO MARCH MANY MILES NORTH & STOP MT EBAL & READ -

VS 30=COMPLETIN CONTRAS IS NEX STEP AFTER EXECUTIN/BURIAL KING OF
AI IS EREC HEAP STONES 4WORSHIP ALMITY GOD

HEATHN KING BIN DISPOS OF & THIS SYMBOLIZ FUTILY WORSHIP FALS
gods OF THEZ CANANITES & NOW JOSH RAIS HEAP STOMES SYMBOLIZ

TH/BLESINGS/PROTECTIN CUMS FR/WORSHIP ONE TRUE GOD

THAT IS THE GOD OF ISRAEL

JOSH WAS TOL BY GOD AS RED 1ST CHAP HE 2BLDR PEO OF ISRAEL, BUT HE

ALSO 2B THER SPIRITUL LDR AS WEL & SO WE READ -----

VSS 30-31=JOSH WAS FOLG INSTRUCS FR/MOSES, BUT ALSO FR/GOD

VS 32=STONES HE WROT ON WER PROB NOT STONES THAT MADEUP TH/ALTAR

WER PROB STON PILARS WH/WER COVRD W/LIME THAT WRIT BLK INK

DONT KNO EXAC WAT WROT, BUT PROBILTY BLES/CURS MOSES WROT & GAV

HIM

THEZ FND DEUT 27:1-8 - (READ THEZ)

VS 35=NOTICE: IMPORTANT TH/WOMEN HEAR THEZ THINGS

WHY??? SO GOD IMPART THEM TO THER CHILDEN

JOSH KNU IMPORT HAV THEM KNO WAT WER 2TEACH THER CHILDEN

IT WAS/IS NORML RUL SOCIETY 4WOMN TEACH CHILDEN/INSTRUC THEM

NO YTH HOW WOMN OF 2DAY MAY SEEK REVERS THER ROL, GOD INTENDED

FOR TH/WOMAN 2HAV LRG PART RESPONSBLTY TEACH/INSTRUC CHILDEN IN

THER FORMATIV YRS

MOSES GIV FURTHER INSTRUCS IN DEUT 27 AS READ VSS 11-13 - (READ)

READ * DEUT 27:1-8

27

WE C IMPORTANC OF READ THEZ BLES & CURSES IF LK VS 35 OUR SCIP
READ DEUT 27:11-13

IS. S WER ENCAP VALLY TWEEN THEZ TWO MTNS

HALF OF TRIBES AT FT MT EBAL

OTHR HALF AT FT MT GERIZIM

TH/LEVITICAL PRIESTS WER IN-BETWEEN W/ARK OF TH/COVENANT

VS 14=MOSES FURTHR INSTUCTINS

JOSHUA WAS TO READ A STAMENT FR/THE LAW

TH/PREESTS WER TO REPEAT IT IN UNISON

IN THIS MANNR THER VOICES CARRIED TO ALL TH/PEO & TO ANY OF
TH/CANAANITES WHO WER CLOSEBY

AFTR EA STATMENT MOSES INSTRUC ALL TH/PEOPL WER TO ANSR "AMEN"
(EXAMPL GENE WANTING TO SAY "AMEN" DURING SERMON)

CAN U IMAGIN IMPAC THIS EVENT HAD ON CANAANITES WHO LIV NEARBY??
THEZ INSTRUCS FR/GOD HAD 2B TOLD/RETOL TO ALL PEOPLES & NATINS
IN TH/AREA

BUT WAT WE R READING AS SCIP THIS MORN WAS FOLOWUP OF INSTRUCS
GOD GAV MOSES 4 PEOPL OF ISRAEL

IF WE WER 2READ REST THIS CHAP IN DEUT, WE WUD C THER ACTULY

12 GUIDLINES CONCERN THER ETHICS & MORALTY

IN ORDR 4ALL THIS 2TAK PLACJOSH & PEO HAD 2TAK TIME 2WORSHIP G
THIS PLAC TWEEN MT EBAL ON N, & MT GERAZIM ON S TUK ON ASPEC OF
HOLY GRND

THIS INSTANC SHO US TH/IMPORTANC OF TAK TIME AWAY FR/EVRDAY

THINGS OF LIF 2SEEK & KNO TH/WILL OF GOD

JOSH & TH/PEOPL OF ISR PAUSD IN THER EVRDAY LIVS 2GET REFRESHD
CUM INTO PRESENC OF GOD

TH.. WHY GOD ORDAIN TH/CHURCH OF JX XP

IT IS FOR PEOPL CUM 2GETHR & JNTLY 2LERN FR/ONE ANOTHR,

2LEAN ON ONE NOTHR 4SUPPORT IF NECESARY

AND TO PRAIS OUR WONDRFUL HVNLY FATHR FOR ALL HE IS SHARING IN
OUR LIVS

AUTHOR BUK HEBREWS SPELLS OUT TH/TRU MEANING OF WORSHIP

HEBREWS 10:19-25 - (TURN TO & READ THIS)

HEB. 10:17-25

WE C THAT IF THER R THOZ WHO STAY AWAY FR/CHURCH BCUZ THEY DONT
LIK THIS OR THAT:

OR THEY GET MAD AT TH/PREACHR, OR SUMONE ELSE, THEY R HURT THE
BODY OF XP BY THER ACTINS

W" CUM TO WORSHIP GOD,NOT GET INVOLVE IN PERSONALTY CONFLICTS
(EX. PLES OF SEEING PEOPLE WHO DO NOT LEAV THER PROBS OUTSIDE OF
TH/CHURCH DOOR, LK MAD; WORKED UP, DISTERD & LK/PREACH 2SATAN)
WE R NOT HERE TO SIT & POUT & REFUSE TO ENTR INTO WORSHIP
WE CUM TOGETHER TO WORSHIP GOD

A SECOND REASN FOR WORSHIP IS TO READ & STUDY G'S WORD
TH/SERVIC OF WORSHIP SHUDB ROOTD & GRNDED IN G'S WORD - TH/BIBLE
IT ISNT TH/WISDOM OF TH/PREACHR/TH/SINGING OF TH/CHOIR,OR ANY-
THING DUN BY HUMANS IN TH/WORSHIP SERVIC
IT IS GOD'S WORD THAT SHUDB LIFTD UP TO UNDRSTAND WAT HIS WILL
IS FOR OUR LIVS

WORSHIP INVOLVS TH/GIV OF OURSELVS COMPLETELY 2 GOD & IT ISNT
BASED ON A SPECIFIC TIMETABL WHER TH/HYMNS R ONLY 2VSS LNG,
& TH/SERMON IS OVR ON EXACL 20 MINUTES OR LESS, OR WE GET OUT
OF CHURCH AT EXACTLY 12 NOON

IT IS A TIME IN WHICH W/LIMITED STRUCTUR WE SEEK 2LET TH/HOLY
SPIRIT MOV AMONG US & DIRECT US TO TH/THRONE OF GRACE.

(ILUS LITTL GIRL & TWO BRICKS TO BUILD THE CHURCH)

THAT IS WAT G WANTS FR/EA OF US

A TOTAL COMITMENT 2HIM

SUNDAY MORN IS "TH/PAS THAT REFRESHES" OR IT SHUDB FOR EVRONES
WHO SEEKS TO WORSHIP HIM

THIS MORN HAV U TRULY WORSHIPED HIM?

HAV U FELT HIS PRESENC???

INVITATIN IS EXTENDED TO RENDER THANKS FOR WAT HE HAS DUN &
GIVEN U.

TO MEDITAT QUIETLY & SILENTLY ON HIM & HIS LUV IN UR LIFE
AND OUR WORSHIP IS TO SEEK A DEEPER & CLOSER RELATINSHIP W/HIM

COMMUNITY BIBLE CHURCH

FEBRUARY 15, 1998

WELCOMES YOU.....

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

HYMN-----Victory In Jesus-----# 82

OFFERING PRAYER

OFFERING

DOXOLOGY

PRAYER AND PRAYER FOR OTHERS

HYMN-----Onward Christian Soldiers-----#617

SCRIPTURE: Joshua 8:30-35

SERMON: "The Pause That Refreshes"

HYMN-----Through It All-----# 43

BENEDICTION

SO GLAD YOU COULD JOIN US.....
HOPE TO SEE YOU NEXT SUNDAY.

THOUGHT FOR THE WEEK.....

LORD,
THERE ARE COUNTLESS THINGS IN MY LIFE
THAT ARE INEXCUSABLE.
THERE ARE THINGS UNACCOUNTABLE
AND THINGS UNEXPLAINABLE.
THERE ARE THINGS IRREFUTABLE
AND THINGS IRRESPONSIBLE.
BUT IT COME TO ME WITH UNUTTERABLE RELIEF
THAT BECAUSE OF YOUR AMAZING LOVE
NOTHING IN MY LIFE IS UNFORGIVABLE.

---RUTH HARMS CALKIN

**ANNOUNCEMENTS
OF THE WEEK**

- * We would like to thank everyone for making our dinner a great success.
- * February 22, 1998—Youth Group—6-8 p.m.
All children 7 and up are welcome.
Come Join the fun.
- * March 25, 1998- -Ash Wednesday Communion
Service - - 7p.m.

Scripture: Joshua 8:30-35
 (Ilus man only in ch 2 twice=& 3rd time sprinkl dirv
 Ther R many who only C ch as plac 2receiv wat ch has
 2 offr
 Sm1 sed=Ch is 4purpos=2B hatch,matched & dispatched
 I: ys man ch mayB dif things,& sum mayB rt/sum wrong
 But jus wat is Ch 2 Almtiy God?
 (Ilus ch mov mirac in N. Carolina)
 Was G responsibl 4 this mirac? Who can say? No 1,
 but 1 thing kno G tel us in Word of places which set
 apart 4 Him 2 worship
 Josh & peo wer this plac in ther pilgrimag 2 & thru
 From land
 Scrip this morn tel of contras wh actuly Bgin vs 29
 A heap stons was erec on grav heathn king execut by
 Isites led by Josh
 Then Josh march peo many miles N & stop Mt. Ebal &
 read vs 1 = READ
 & completin contras is nex step record aftr defeat &
 execut/burial king of Ai=erec heap stons 4worsh G
 heathn king dispos of,& this symboliz futility of
 worsh fals gods of thez Canaanites & then Josh rais
 heap stons symboliz blesings/protectin cum fr worsh
 only True God of Israel
 Josh bin tol 1st chap he 2B ldr of Isites & that
 ment sp ldr as wel
 read vss 30-31
 then read 32-35 - All this dun acord instrucs givn
 by Moses as comand by G, B4 they reach From land
 Stons Josh writ on wer not stons of altr
 T y pillars erec, covr w/lime & write blak ink
 he no writ whol law, prob bles/curs as giv by
 Moses & record Deut 27
 Read vss 1-8=& vs 35 giv us import of this
 Women-had import job rais/train childrn=they knu tk
 this as role & no circumvent lik 2day many areas
 it import childrn hear luv of G
 vss 11-13=Mos instruc futher
 Isites encamp vally tween Mt. Ebal on N,& Gerizim on
 S=halftribes 4bles on Mt. Ebal-half 4curs Mt. Gerizi
 & Leviticl pr wer in tween w/Ark of Covenant
 Vs 14=Not tol, but Josh 2read statmen fr law & prists
 2repeat in unison
 in this mannr, ther voices cary 2all peo & also any
 Canaanites nearby herd as wel
 Aftr ea statement peo wer 2ansr=AMEN
 Can U imagin impac had on Canites who wer rnd ther?
 this anothr thing tol & retol by all peo/natins this
 area

G hav instrucs thru Moses 4this even wh now tak 2/
 plac in livs Josh & peo Is
 in this intrucs wer 12 guidlines concern ethics/moral
 & in ordr all this 2tak plac, Josh & peo had 2tak time
 2worship G
 This plac tween Mt. Ebal/Mt Gerizim tuk on aspec of
 ing Holy ground
 In this inciden we shud all C need 4us 2tak time away
 fr comon ore things of lif 2seek & kno wil of G
 Josh & peo paus in ther evrday livs 2get refresh by
 um in2 presenc of G
 This why G ordain Ch of Js Ep
 It is 4peo 2cum 2gethr & jntly 2lernfr lnothr; 2lean
 on lnothr 4support if neces & 2prais our wunndful Hvn1
 Fathr 4all He is shar w/us in ours livs
 Heb 10:19-25=tel us
 if ther R thoz who stay way Deuz mad at prechr, hurt
 feelings, dont lik this or that=they R hurt body of
 Xp by ther actins
 We cum 2gethr 2worsh G & not get involv in personal
 ty clashes, or sit & pout & refus 2worship
 A 2nd reasn 4worsh ls 2read & study G's Word
 th servc of worsh shudB root & grnd in G's Word
 It isnt wisdm of prechr, sing of choir or anyth dun
 by humans in th worsh serv
 It G's Word shudB lift up 2undrst wat His wil is
 4our livs
 Worsh involv giv of selfs compl 2 G & it no based on
 specif timtabl wher hymns only 2vss long, & sermn 20
 minutes, & ch ovr by noon
 It a time in wh w/limited structur we seek 2let H Sp
 r among us & direc us 2 th thron of Grace
 (1 s little girl & 2 briks 2 bild nu church)
 This is wat G wants fr ea us=a totl comitment 2 Him
 Sunday morn is th Paus That Refreshes, or it shudB
 4 evrl who seeks 2 worship Him
 (Invitatin:)
 Hav U truly worship Him this morn:
 Hav U felt His presenc:
 Invitatin extend 2cum & rendr thanks 4 wat He has
 dun & givn 2 U
 2meditat silently/quietly on Him & His luv
 perhaps seek a deeper/closr relats hip w/Him

(Ilus man only in Ch 2wice)

Ch is "b hatched,matched,dispatched

(Ilus Ch mov miraculosly)

contras King of Ai, & altr bilt

Heb 10:19-25

(Ilus litl girl & 2 briks 2 bild nu ch)

"The Pause That Refreshes"

Scripture: Joshua 8:30-35

(Illustration of man only in church twice, (third time will be burial)

A man proudly said to another man, "I've only gone to church two times in my life. The first time they sprinkled water on me, the second time they sprinkled rice."

Another man overhearing this conversation said, "And the third time they'll sprinkle dirt."

There are many who only see the church as a place to receive what the church has to offer. Someone has said that is to be "Hatched, Matched, and Dispatched."

In the eyes of man the church may be many different things, and some of those ideas may be right and some may be wrong. But just what is the church to Almighty God?

(Illustration of church moved miraculously in North Carolina.)

There is a church building in Swan Quarter, North Carolina that was built on another site in 1874. But even before it was built, the congregation had their eyes on a certain piece of property but were unable to buy it because the owner would not sell to the church. So the congregation was forced to build the church on an alternative site. This they did, but they still looked longingly at the other site down the road. Two years after the building was completed, on September 17, 1876, a violent storm hit that area. Pelting rain, raging wind and a roaring tide combined and that church building was lifted off its foundation and lifted into the air ~~xxx~~ as though it were a scrap of paper. It was airborne for a distance of 300 feet and landed on the exact spot on the plot of ground on which the members wished to build it in the first place. The owners of the property voiced no objections and the church was permitted to stand on that property. They changed the name of the church from Methodist Protestant, to the Church of Providence.

Was God responsible for this miracle? Who can say? No one can for certain, but one thing we do know and that is that God tells us in His Word of places which were set apart for Him for worship.

Joshua and the people of Israel were at this place in their pilgrimage to and through the Promised Land.

Our Scripture for this morning tells us of a contrast which actually begins with the 29th verse of this chapter. There we read, "And he hanged the king of Ai on a tree until evening; and at sunset Joshua gave the command and ~~ix~~ they took his body down from the tree, and threw it at the entrance of the city gate, and raised over it a great heap of stones that stands to this day."

A heap of stones was erected on the grave of a heathen king executed by the Israelites, led by Joshua. Then Joshua and his people march many miles north and they stop at Mt. Ebal and we read, "Then Joshua built an altar to the Lord, the God of Israel, in Mount Ebal."

And the completion of the contrast is that the next step recorded after the defeat and execution and burial of the king of Ai is to erect a heap of stones for the worship of Almighty God. The heathen king has been disposed of and this symbolizes the futility of worshiping the false gods of these Canaanites

and now Joshua raises up a heap of stones to symbolize the blessings and protection that come from worshipping the One True God, the God of Israel.

Joshua had been told by God as we read in the first chapter that he was to not just be the leader of these Israelites, his job entailed being the spiritual leader as well. Because of this we read, "Then Joshua built an altar to the Lord, the God of Israel, in Mount Ebal, just as Moses the servant of the Lord had commanded the sons of Israel, as it is written in the book of the Law of Moses, an altar of uncut stones, on which no man has wielded an iron tool; and they offered ~~xxxxx~~ burnt offerings on it to the Lord, and sacrificed peace offerings." verses 30-31

Then we read, (read verses 32-35). All of this was done according to instructions given by Moses before they had even reached the promised land. ^{as commanded by God} The stones Joshua wrote on were probably not the stones of the altar. Instead, they were probably stone pillars erected ~~xx~~ which Joshua covered with lime and then in a black ink, wrote the law. He didn't write all of the law but we are not completely certain just what he did write. In all likelihood he wrote that which Moses gave to him in the way of blessings and curses. Those instructions were given in the 27th chapter of Deuteronomy and we read from verse 1 through 8, (read these verses).

We see the importance of the reading the blessings and curses as it is summed up in the 35th verse, (read this). We can see from this that it was important that the women needed to hear these things so they could impart them to the little children. Women may not have had a prominent part in the leadership of the people of Israel, but Joshua knew the importance of having them know what they were to teach the children. It was the women as is the normal rule of society to instruct and teach the children. And no matter how women of today may strive to reverse their roles, God intended for the woman to have the responsibility to teach and instruct the children in their early and formative years.

The further instructions by Moses about this event of which we are reading is covered in the 11th through the 13th verses, (read these). ~~xxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxx~~ The Israelites were encamped in a valley between the two mountains. Half of the tribes were at the foot of Mt. Ebal, and half of them were at the foot of Mt. Gerizim. The Levitical priests were in between with the ark of the covenant.

Moses further instructed, (read verse 14). Evidently, Joshua was to read a statement from the Law. The priests were to repeat it in unison. In this manner, their voices carried to all the people and also to any of the Canaanites who were close by.

After each statement, Moses instructed that all of the people were to answer, "Amen." Can you imagine the impact this had on the Canaanites who lived near by: This was another one of those things which had to be told and retold to

all peoples and nations in the area. God gave instructions through Moses for this event which was now taking place in the lives of Joshua and the people of Israel. In those instructions were ~~xx~~ 12 actual guidelines concerning their ethics and morality. And in order to have all of this take place, Joshua and the people had to take time to worship God. This place between Mt. Ebal on the North and Mt. Gerizim on the South took on the aspect of Holy Ground. In this incident we should all see the need for us to take time away from the common everyday things of life to seek and know the will of God. Joshua and the people of Israel paused in their everyday lives to get refreshed by coming into the presence of God. This is why God ordained the Church of Jesus Christ. It is for people to come together, and jointly to learn from one another; to lean on one another for support if necessary and to praise our wonderful heavenly Father for all that He is sharing with us in our lives. The author of the New Testament book of Hebrew tells us the true meaning of worship in the 10th chapter, verses, 19 through 25, (read these). So you see, if there are those who stay away because they get mad at the preacher, or don't like this or that, they are hurting the body of Christ by their actions. We come together to worship God, not get involved in personality clashes, or sit and pout and refuse to enter in the worship.

A second reason for worship is to read and study God's Word. The service of worship should be rooted and grounded in God's Word. It isn't the wisdom of the preacher, or the singing of the choir, or anything else done by humans in the worship service. It is God's Word that should be lifted up to understand what His will is for our lives. ~~xx~~

Worship involves the giving of ourselves completely to God and it isn't based on a specific timetable where the hymns are only two verses long, and the sermon doesn't go beyond noon. It is a time in which with limited structure we seek to let the Holy Spirit move among us and direct us to the throne of Grace.

(Illustration of little girl and two bricks to build the church)

A large church needed a new building. Everyone agreed to that, but whenever they began to plan to build, the members got into all sorts of disagreements about how and what to build. The preacher didn't know what to do about this and so he declared they needed a day of prayer. A date was set, but as is so often the case, very few people came. But one very devout woman went and took her five year-old girl because she didn't have a babysitter. As they prayed the little girl began to understand that it was about building a new church. When they went home the little girl asked all kinds of questions. The next morning her mother looked for her, but she was not in her room. As she went outside she noticed fresh tracks across the lawn in the morning dew and she followed them. The tracks led across the few lawns to the preacher's house down the street. There in the front yard was little Mary with her toy wheelbarrow, and in it were two bricks she had picked up at home and brought to him to start the new church. She was talking to the preacher who stood there with tears streaming down his cheeks at the complete trust of a little girl. The next Sunday he told of this in church

This morning have you truly worshiped Him? Have you felt His presence? The invitation is extended to come and render thanks for what He has done and given to you; to meditate quietly and silently on Him and His love; or perhaps to seek a deeper and closer relationship with Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 1, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and David Brinker
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Cleansing Fountain"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 454 "Trust and Obey"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, we know of your love
by your gift of love, Jesus Christ. We know your love
also by your tolerance of our misdeeds and sinful natures.
We do undesired sin, and we permit temptations to over-
come us. But we know there is forgiveness with you when
we come to confess our sins. Lord we ask that you purify
our hearts and our minds, and give us strength and
courage to lead a new and righteous life. We come before
you, asking all this in the Master's name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 399 "Jesus Calls Us o'er the Tumult"
Call to Prayer: Pastor - The Lord be with you
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory - "Melodie Sacra"
*Doxology - page 382
Anthem: "This Little Light of Mine"
Scripture: Joshua 24: 14-18
Sermon: "Believe and Love"
*Hymn of Invitation "Make Me a Blessing" No. 473
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs.
Ellen Bauer in memory of Loved Ones.

Mr. & Mrs. William Sheppeck and Justin will greet our
members and guests at the door this morning.
Ushers for today are: Marty Henry, Dan Bosko, John Snow
and Frank Crawford.

Nursery will be provided today by Mrs. Sue Gamble.
Paul Campbell and Paul Riemer will be visiting the hospital
this week.

Attendance last Sunday was 111 with 13 visitors.
Hospitalized: Mrs. Edna Tait in BMH.

SUNDAY - 7:00 P.M. the Youth Group will meet.

TUESDAY - Council meeting at 7:00 P.M.

WEDNESDAY - Ash Wednesday Service at 7:30 P.M. We will
observe the Lord's Supper. (Rehoboth Hall)

THURSDAY - Chancel Choir practice at 7:00.

SOUP & SANDWICH LUNCHEON will be served immediately following
the service today in the hall. Please come enjoy some
homemade soups and fellowship. A free will offering will
be taken to support the Youth Group.

FISH FRY luncheon and dinner sponsored by the Activities
Committee is set for March 11th. We hope you will give us
your support. We are in need of some cakes and pies for
dessert. If you are willing to bake, please let Phyllis
Tait or Helen Riemer know. We also need lots of helpers
for both meal times. Tickets are now available. See
some of the Activities Committee members.

Registrations for Moody Bible Conference is now due. If you
are planning to attend, please let the office know.

Palm Sunday we will be taking into our membership some new
members. If you or anyone you know is interested in
joining, please let the office know. You may check the
appropriate place in the red book, or drop a note in the
offering plate.

We are still looking for some more people to join the
Leadership Training classes. Class will begin on April
21st. Please let us know if you plan to attend so we may
get enough material for those attending.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your life
by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 22, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ONIGHT YTH CRF - 6-8 P.M.
CHILDREN 7 & OLDER

THIS WED FEB 25 - ASH WED 7:00 Loro's SUPPER

PICTURES FOR PICTORIAL DIRECTORY WILL START
TAKING NEXT WEEK. - MARY

*HYMN

PRAYER/OFFERING

*DOXODOGY

PASTORAL PRAYER

*HYMN

SCRIPTURE: JOSHUA 24:14-18

SERMON: "BELIEVE AND LOVE" - ST. PAUL'S, BUTLER 3/1/87

*HYMN

BENEDICTION

*POSTLUDE

JOHN & LUKENIA

JEAN

BERNARD - RENAE ETC.

LES - HELEN

EUGENE

HELEN - FLU

DONATHY - REMOVED CAR

PEG - LUNIPOLLEN

NATON

EMMA -

KEITH UNLES

POTTS FAMILY

GREG -

HELEN -

VSS 15-16-JOSH WARNS

HE SUMUP & REMIND TH/L THER G BROT 2FROM LAND, GAV VICTRY APT
VICTRY, HIS MESAG - 2BLIEV THIS TH/ONE, & ONLY TRU GOD

JUS AS GIVN VICTRY, SO CAN BRING CURSE AS PROM IN BUK OF TH/LAW
THAT MESAG IS MESAG WE NEED 2DAY 4OUR LIVS

(EXAMPL: PAUL/SILAS, PRISN, ERTHOAK, JAILR, WAT MUS ID DO 2B SAVD?,
"BLIEV ON TH/L JS XP & THOU SHALTS SAVD, & THY HOUS")

TH/MESAG 4ALL OF LIF=BLIEV ON JS, ACPT SALV WH/SO FREELY GIVS
JS IS G'S ULT/FINAL ANSR 2LIF & ALL MANK FR/PEO ISRAEL 2 2DAY

WER/R SERCH 4MEAN OF LIF, & ANSRS 2LIF'S PROBS

THOZ WHO HAV FND IT IN JS HAV KNO SATIS THAT KNOWLEDG CAN BRING
IF U STIL SERCH/SEEK MEAN OF LIF U WIL FIND IT IN JS XP

CHAP 24, JOSH GIV 2ND/FINAL ADRES & THIS LNG RANG PERSPECTIV

VS 1=THIS SPOT TWEEN MT GERAZIM/MT EBAL EREC TAL PILLS LAW ON
HERE BILT ALTR: HERE BBE GOT PROM G WUD GIV CANAAN TO ISRAEL

HERE ARE SHO REJEC OTHR gods, BILD ALTR 2GOD, ONLY TRUE GOD

HERE JACOB RETURN FR/MESOPOTAMIA, CLENS/PURIFY HOUSHOLD BY BURY
THIS IDOLS/gods

VS 14-15
VS 14=HERE CHOIC=EITHER-OR, G OR IDOLS

IT THER CHOIC, NO OTHR CUD MAK IT

VS 15=HERE JOSH CHOIC & POSSIBLY JOSH
W/FIRM CONVIC & UPRAISD VOICE SHOUT THE

MESAG SO NO MISREPRESENTATIN WHER HE
STUD & WHO HE WUD SERV - (READ VS 15B)

THIS JOSH MESAG HE LUV G W/ALL HART/SOU.
HE CAL PEO 2DO TH/SAME & THAT SHUDB

OUR STANC IN OUR LIVS

WHOM DO WE LUV? WHOM WIL WE SERV??

WIL IT B G? OR TH/gods MATERIALISM,

OR gods OF INTELECTUALISM??

NUTH WRONG W/MATERIAL GUDS/INTELECTISM
DANGR IS THEZ CUD TAK PRECED OVR GOD

& WE BGIN LUV THINGS THIS WORL OVR G
IT TUK COURAG JOSH TAK THIS STAND

THER WER THOZ LEAN 2WARD HEATHN gods

2PLEDGD ALEG PALMITY G MENT FUL COMIT

(ILUS BARNHOUS, CALIF ACIDENT & COMIT)

THAT IS TH/CAL 2DAY=CHOOZ THIS DAY, ETC

(EXAMPL SOCIETY 2DAY & NO GET INVOLVS)

(ILUS JAYNE KLASS & NO GRNDMOTHR LADY)

THATS WAT THIS LIF ALL ABOUT

WE HAV CHOIC OF SEE WORL ARND US KNEEL

2 TH/gods THIS WORL OR HAV CHANC 2CUM

2 TH/ONE TRU GOD THRU JS XP

CHOOZ U THIS DAY WHOM U WIL SERV IS WAT WE NEED 2SAY 2OUR WORLD
AND THEN WE SHUDB ABL 2SAY LOUD & CLEAR, BUT AS 4ME & MY HOUS

WE WIL SERV TH/LORD

CAN U SAY THAT TO TH/WORL ARND U??

SCRIP: JOSHUA 24:14-18; SERM: "BELIEVE AND LOVE"

(ILUS JAMES WHISTLER & OVR CUM ING HIS HANDICAP)

PERHAPS BES KNOWN FAC OF LIF IS LIVS R SHAPD BY SITUATINS & PEOP
RND US

MODERN SOCIOLOGISTS WUD HAV US BLIEV ENVIRNMENT RESPOSBL 4THE
C'ES & CRIMINALS

PLAY A PART, BUT THER MAN WHO RAISD POOR CIRCUMS, & HAV RISEN
2GRTNES IN HISTRY

ALSO MANY EVIDENCES CHANGING A NEIBRHUD W/NU, MODERN HOUSING
DUNXT CHNG TH/PEO WHO LIV THER

SADES COMENTARYS OF LIF IS READ OR HEAR OF MEN WHO HAV RISEN 2B
USED OF GOD WHO HAV BCUM SIDETRAKD IN LETR YRS

DAVID & SOLOMON, & EVN MOSES WER IN THIS CATEGORY

BUT ONE MAN REMAIN STEDFAST ALL HIS LIF WAS MAN WE HAV BIN
LOOKING AT - JOSHUA

NO MEAN HE PERF BCUZ MADE HIS SHAR OF MISTAKS

BCAM DISCOURAG, LOST SITE OF FAITH TIME TO TIME & CERTNLY MUS HAV
WONDRED WHER ALL HIS LEADING WUD END

BUT HE WAS G'S MAN & HE PTED HIS PEO TO HIM

HIS EXAMPL PTS US TO GOD TODAY AS WEL

JOSH REACH END OF LIF & B4 DY AT AGE 110 HE SHAR 2MESAGS W/PEOPL
THEZ RECORD IN CHAPS 23, & 24

FIRTS: HE GIV SHORT PERSPECTIV WAT GOD HAD DUN RECENT PAST

15 TIMES IN CHAP 23, JOSHTEL PEO OF "THINGS TH/LORD UR GOD" HAD
DUN FOR THEM

CHAP 23:1-2-TH/PEOP R CALLD & GATHRD RND JOSH 2HEAR HIS FINAL
WORDS TO THEM

THEN, HE BGIN RECOUNT ALL TH/THINGS OF "TH/LORD UR GOD" AS FND:
VSS 3A, 3B, 5A, 5B, 8, 9A, 10, 11, 13A, 13B, 14B - (READ)

(ILUS James Whistler & ovrcum handicap)

Chap 23:3a, 3b, 5a, 5b, 8, 9a, 10, 11, 13a, 13b, 14b

vss ~~15-16~~ 15-16 Josh warn peo

Chap 24:15a=givn choic

v. 25b=Josh giv his choic

(ILUS Den Barnhouse drunkn drivr in Calif)

(ILUS Jatne Klass & woman no want grandchildrn)

G, ooz U this day whom u wil serv=vs 15 para

"Believe And Love"
 Scripture: Joshua 24:14-18
 (Ilus James Whistler & ovrcum handicap)
 Perhap bes kno fac lif-our livs shap by peo/situatins
 Mod sociol wud hav Bliev environ respons 4 crims/crims
 But ther many ilus thoz born poor rise 2grtnes
 & w many evid chang neibrhud w/nu houses duznt nec-
 essarily chang peo who liv ther
 But 1 sades elmen lif is 2read/hear men who hav risn
 2B use by G & get sidtrak latr yrs
 David/Sol/Moses wer lik this, but Josh 1 who remain
 stedfas
 Duznt mean Josh was perf examp, he made shar mistakes
 Beum discourag, los site of faith tim 2 time, & mus
 hav wondr wher his lead wud tak
 But he G's man & pt peo 2Him, & examp pt us 2 G 2day
 Josh reach end lif & B4 dy at 110 shar 2mesag-23 & 24
 1st giv peo short-rang perspectiv wat G dun recent
 past
 13 time chap 23 Josh tel wat=L Ur G has dun 4them
 vss 1-2=Chap 23=this expl Josh spk peo
 then Bgin recount things of L Ur G=3a,3b,5a,5b,8,9a,
 10,11,13a,13b,14b
 vss 15-16=Josh warn
 2sumup all this, Josh remind Is L Ur G brot them in2
 From Land & gav victry aftr victry
 His mesag 2them is 2Bliev this is One, Tru, Only G
 & jus as givn victrys enjoy, wil bring curs as Moses
 spok G's mesag record Law in Deut
 that mesag is same mesag we need 2day 4 our livs
 ex=P & Silas prisn, earthuak & jailr wud comit suicide
 ar=Wat mus I do 2B sav: Bliev on L Js Xp & thou shal
 B av, & thy hous
 Mesag 4all of lif 2 Bliev on Js; 2acpt salv wh so
 freely givs & wh offr by G 2 all
 Js is G's final/ultimat ansr 2lif
 Peo Is serch 4mean/purp of lif in confus & confusing
 worl wh they liv
 all mank dwn thru centrys luk 4ansr 2lif
 Thoz who fnd in Js hav kno satis that kno can bring
 If U R stil serch & seek mean 4Ur lif, U wil only find
 it in Js Xp
 But then Josh gav 2nd finl adres 2peo as record=24
 this long-rang perspectiv & it givn mor dramatic pla
 vs 1=here this spot Mt. Gerizim/Mt Ebal Josh bilt
 altr 2 Lord; here erec tal pilar & writ law on them &
 delivr 2 peo
 But here this plac Ab 1st receiv prom G wud giv lan
 Canaan 2 Israel
 Here also Ab demon rejectin all heathn/fals gods
 by bld altr 2-G th Only tru G

Also here eac on return fr Mesopotamia ciens
 purify houshol fr fals gods by bury all idols & bld
 altr 2 God
 So Josh now recount wat G dun thru ther ancestrs &
 then Josh cal upon peo 2cum 2 L & read vs 14=READ
 vs 15=they givn choic & it was eithr/or
 Eithr choos One-Tru-G or fals gods of peo liv among
 t w had 2mak choic & no 1 cud do 4them
 vs 15b=Josh made famus declar wh stan 4all eternty
 Prob w/firm convictin & uprais voic Josh shout 2peo
 so ther no misinterp=READ AGAIN
 Here lmos dramatic testimony all Scrip & it in this
 stamen kno Josh luv G w/all hart & soul & cal peo 2
 luv G in same way
 that stil mesag need tak stan on 2day
 Whom wil we serv: Wil it B G? Or wil it B gods of
 materilism, or god of intellectulism?
 Ther nothin wrong w/hav materil gud's, Bcuz we need
 nor is it wrong 2use our intelec Bcuz G want us 2
 do that, but dangr always thez Bgin tak preced ovr
 luv 4 G & slip in2 luv things of this worl
 It tuk courag 4 Josh stan B4 thez peo & mak declarati
 ther wer among them thoz who lean 2ward heathn gods
 of neighbors & aftr all ther littl B ask in comit
 ment 2them as compar w/comit 2 Almy God
 G expec complet comitment & alegianc
 (Ilus Donald Barnhouse Calif & drunkn driver)
 T'at is th cal issu 2day agin & agin=CHOOS U THIS DAY
 WHOM U WIL SERV
 In our society 2day ther very prevalent idea of no
 get involv no matt'r who B hurt or evn kil
 & ther cases of peo stan by & let suml murdr suml
 (I's Jayne Klass & convers w/woman no want 2B Granny
 th Js wat lif all about
 We hav choic of C worl rnd us kneel 2 gods of this
 worl,
 or 2giv them choic of 2cum 2 th One-Tru-G thru Js
 Chooz U this day whom U wil serv is wat we need 2say
 2 th worl
 & then we shudB abl 2andr loud & clear=But as 4 me
 & my hous we wil serv th Lord
 Can U say that 2 th worl?
 If U cant I invit U 2 receiv wat G has 2 offr 2
 this worl in th persn of Js Xp

"Believe And Love"

Scripture: Joshua 24:14-18

(Illustration of Whistler, and overcoming handicap)

There was a young man whose ambition in life was to be a soldier. He ~~was~~ received an appointment to the Military Academy at West Point. At the end of the first year he flunked chemistry. But he was allowed to come back the second year. But he flunked chemistry again and was dropped from the school. He went back home. At this point in life many lose all hope and give up, but not this young man. He began to think of what he could do. He scratched in the sand and discovered that he had a talent for drawing. So he began to experiment with different colors and discovered he could mix colors and paints also. Putting the two talents together he became a very famous artist and we know him today as James Whistler, best known for the portrait of a woman on her rocker, called "Whistler's Mother."

Perhaps the best known fact of life is that our lives are shaped by the ~~people~~ situations and people who are around us. Modern sociologists would ~~have~~ have us believe that environment is responsible for the crime and criminals. But there are many examples of those who have been raised in poor circumstances who have risen to greatness in history. And we have many evidences ^{THAT} changing a neighborhood with new and modern housing doesn't necessarily change the people who live in those developments.

But one of the saddest elements of life is to read or hear of men who have risen to be used of God get sidetracked in their later years. Men like David and Solomon and even Moses the mighty leader of the people of Israel. But one man who remained steadfast all of his life was the man we have been looking at. That man was Joshua. This doesn't mean that Joshua was a perfect example. Joshua made his share of mistakes. He became discouraged; he lost sight of his faith from time to time and he must have wondered just where all of his leading would end. But he was God's man and he pointed his people to Him, and his example points us to God today as well.

Joshua had reached the end of his life and before he died at the age of 110, he shared two messages with the people as recorded in chapters 23 and 24 of his book.

First, Joshua gives the people a short range perspective which spoke of what God had done in the recent past. Thirteen times in the 23rd chapter Joshua tells of what "The Lord your God," has done for them. We begin reading the 23rd chapter with the words, "Now it came about after many days, when the Lord had given rest to Israel from all of their enemies on every side, and Joshua was old, advanced in years, that Joshua called for all of Israel, for their elders and their heads and their judges and their officers, and said to them, 'I am old, advanced in years.'" vs 1-2.

And then he begins to recount all of the things of the "Lord Your God."

(Read 3a, 3b, 5a, 5b, 8, 9a, 10, 11, 13a, 13b, 14b, ~~15x16~~).

Then in the 15th and 16th verses Joshua warns, (read these verses). To sum all of this up, Joshua has reminded Israel that "the Lord their God" brought them into this Promised Land and gave them victory after victory. His

message to them is to Believe that this is the One, the True, the Only God. And just as He has given them the victories they enjoyed, so He will bring upon them the curses as promised when Moses spoke the words of God as recorded in the book of the Law, Deuteronomy.

That message is the same message we need for our day and for our lives. When the Apostle Paul ~~was being held in prison~~ and Silas were being held in prison and the earthquake happened at midnight, the Roman jailer thinking that the prisoners had escaped was ready to commit suicide but was stopped by Paul. He then asked, "What must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The message for all of life is to believe on Jesus; to accept the salvation which He so freely gives. Jesus is God's final and ultimate answer to life. The people of Israel ~~was~~ ^{WERE} searching for meaning and purpose to life in the confused and confusing world in which they lived. All mankind down through the centuries have looked for the answer to life. Those who have found it in Jesus have known the satisfaction that knowledge can bring. If you are still searching and seeking meaning for your life, you will only find it in the Lord Jesus Christ.

But then Joshua gave a second and final address to the people as recorded in the 24th chapter of Joshua. This is a long-range perspective. But this final message was given in a more dramatic place. We read in the first verse, "Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God."

It was here at this spot of Mt. Gerizim and Mt. Ebal that Joshua had built an altar to the Lord; it was here that he had erected ~~that~~ ^{THE} tall pillars and had written the law on them and delivered them to the people. But it was here in this very place that Abraham first received the promise that God would give Israel the land of Canaan. And it was also here that Abraham demonstrated his rejection of all other heathen and false gods by building an altar to God, the only True God. And it was also here that Jacob on his return from Mesopotamia cleansed and purified his household from false gods by burying all of the idols and also building an altar to God.

So it is that Joshua now recounts what God had done through their ancestors and then Joshua calls upon the people to come to the Lord and we read in the 14th verse, (read this).

They are admonished by Joshua, "And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods ~~which~~ which your fathers served which were beyond the river, or the gods of the Amorites in whose land you are living."

There was the choice. It was either/or. Either choose the One True God, or choose the false gods of the people they were living among. They had to make the choice and no one could do it for them.

Then Joshua made his famous declaration that stands forth for all time and eternity in which he said, "But as for me and my house, we will serve the Lord."

Probably with firm conviction, and an upraised voice Joshua shouted to the people so there was no misinterpretation of where he stood, nor of whom he would serve, "But as for me and my house, we will serve the Lord."

Here is the most dramatic testimony in all of Scripture. It is in ~~this~~ this statement that we find that Joshua loved God with all of his heart and soul, and he was calling these people to love God in the same way. And that is still the message that we need to take out stand on today. Whom will we serve? Will it be God? Or will it be the gods of materialism, or the god of intellectualism? There is nothing wrong with having material goods, because we need them; nor is it wrong to use our intellect, because God wants us to do that. But the danger is always there that these things begin to take precedence over our love of God and we slip back into loving the things of this world.

It took courage for Joshua to stand before these people and make this declaration. There were those among them who were leaning toward the heathen gods of their neighbors. After all, there wasn't as much commitment being asked in serving them. But to pledge allegiance to this Almighty God, meant a full commitment.

(Illustration Barnhouse in California and drunken driver)

A few years ago, Dr. Donald Barnhouse the pastor then of the 10th street Presbyterian Church in Philadelphia was in California preaching. He saw an accident take place in which a car careened down the street and crash into another car. The driver was ~~xxxx~~ obviously drunk and was pushed from behind the wheel by his companion who took his place. When the police arrived the man behind the wheel complained bitterly that the other driver was at fault. At this Dr. Barnhouse told where he was when the accident occurred, told how the drivers had changed places and that the other driver was doing nothing wrong when crashed into by the drunk. At this the crowd began to get nasty and started asking why this guy had a right to interfere in all of this. "Why was he interfering in this?" they wanted to know. Dr. Barnhouse answered that it was his duty to do so and that he would gladly travel from Philadelphia to testify against this driver and his friend. As he returned to his car people actually cursed him for what he had done. For whatever reasons these people were willing to stand up for the wrong, rather than the right. And Dr. Barnhouse said that a Christian must be willing to stand up for what is right; must be willing to lose a few days pay to testify; or to do anything necessary to see that the right prevails.

That is the call that is issued again and again to us, "Choose you this day whom you will serve."

In our society today there is the very prevalent idea of not getting involved in life no matter who is being hurt, or even cases of people being killed and no one gets involved. From it has come the very bad attitude about life.

(Illustration of Jayne Klass and conversation with woman who hopes that she never is a grandmother)

A woman named Jayne Klass tells of talking to a lady in church at the end

of the service. The woman began talking about her grown children to which Jayne asked her about her grandchildren. The woman shocked her with the answer "I don't have any, and I'm sure that I don't want any." Then she stated, "This wicked world is unfit for rearing children," ~~and with this she walked away.~~

Jayne asked her, "Do you really mean what you are saying. And what would happen to our Christian witness and influence if our Christian couples cease to bear children?" The woman said she hadn't thought about that and walked away.

Jayne said she thought of her grandchildren and how she had heard her four-year-old granddaughter tell a neighbor boy, "My mother has to spank me when I'm naughty. If she doesn't spank me, God will spank her." She smiled to think what this other woman is missing. But last spring she also thought of that lady when her daughter called on the phone and informed her that another granddaughter Emily had something to tell her. Emily took the phone from her mother and said, "Guess what Grandma? I asked Jesus into my heart last night."

That's what this life is all about. We have the choice of seeing the world around us kneeling to the gods of this world, or of seeking to give them the choice between the gods and the One True God, through Jesus Christ. Choose you this day whom you will serve is what we need to say to the world. And then we should be able to answer loud and clear, "But as for me, and my house, we will serve the Lord." Can you say that to the world? If you can't I invite you to receive what God has to offer to this world in the person of Jesus Christ.

RECEIVED
JAN 19 1964

END

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 4, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude

*Opening Hymn No. "When I Survey the Wondrous Cross"

*Ascription

*Call to Worship:

Pastor - When thou givest a feast, call the poor, the
maimed, the lame, the blind, and thou shalt
be blessed. Go out into the highways and
hedges, and compel them to come in, the Lord
wants His house to be filled. Come, let us
worship God!

People - He created the world and everything in it.
He created me.

Pastor - Let us celebrate the Good News together.

People - God has come in Jesus Christ, to reconcile
and make new.

Pastor - Let us feast at His table!

People - He calls us to share and celebrate His
presence; to love and serve others; to
proclaim life through Him.

Pastor - Let us come to Him in confession!

*Prayer of Confession (In Unison) "Almighty God, like the
disciples we have made promises we have not kept. We
confess to You our frailties, our doubts, our fears.
We are driven by dreams and ambitions, confused with
cares and concerns. We are ruled by our motives and
desires. Hear us as we come seeking Your cleansing
and forgiveness. This we ask in the name of our
Saviour, Jesus Christ".....Amen.

*Assurance of Pardon:

Pastor - God makes new, for God is love. There is no
fear in love, but perfect love casteth out
fear, because fear hath punishment. He that
feareth is not made perfect in love. We love
Him because He first loved us, and part of that
love was and is forgiveness. Amen.

Pastor: Jesus said, "Greater love hath no man than this,
that a man lay down his life for his friends. Ye
are My friends, if ye do whatsoever I command you."
He did this and calls us His friends. Let us
share that friendship with the giving of what we love.

Offering

Offertory

*Doxology - page 382

Communion Hymn No. 30 "Break Thou The Bread of Life"
Consecration and Institution of the Elements
Distribution of the Bread and the Cup

*Prayer of Thanksgiving

Anthem: "In the Garden"

Scripture: Matthew 26: 47-56

Sermon: "Cross-words: Forsaken"

*Hymn No. 256 "The Old Rugged Cross"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The Elders and Deacons will be Ushering as well as serving
communion this evening.

Mrs. Betty Tressler will greet our members and guests at
the door this evening.

> FISH FRY is fast approaching. We are looking for some of
you to bake some pies for us. If you can, please contact
Phyllis Tait or Helen Riemer. Tickets are also available.
See Dick Mangel for them. Remember, we need your support
to make March 11th a great success.

> Hospitalized: Mrs. Edna Tait and Mrs. Cathy Hays in BMH.
FINANCE COMMITTEE meeting March 9 at 7:00 P.M.

Choir practice will be held as usual Thursday at 7:00 P.M.
Last call for men of the congregation to sign up to attend
the Moody Bible Conference at the end of May. Please
let us know now.

Easter Egg forms are out in the hands of the Activities
Committee. If you would like to help us on this project
please let the committee know. We need your help to
sell them for us.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 25, 1990
ASH WEDNESDAY - 7:00 P.M.

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN
PRAYER/OFFERING
*DOXOLOGY
EVENING PRAYER
HYMN
SCRIPTURE: MATTHEW 26:47-56
SERMON: "CROSS-WORDS: FORSAKEN" - ST. PAUL'S, BUTLER 3/4/87
~~XXX~~
THE LORD'S SUPPER
HYMN
BENEDICTION

EMMA

BENARD

CATHY

MAXINE GRANDAHE

4sak Js thru fear
4sak thru weariness in doing Xpian work
(ex ignrs Dec of Ind)
4sak wen do job wel, rest on pride
(ex Petr, James, Jn aftr Transfig)
Js sed=WATCH
(ex Petr aftr Pentcost) *THAT EW*
P say=1 Cor 10:12-WHEREFORE LET HIM THINK HE STANDETH
TAKE HEED LEST HE FALL
(Ilus Cr soldier, diseas, cured & then his life)
I SEE MYSELF, anonymous poem
One day I looked at myself, As the self that Xp can C;
I saw th persn I am 2day & th one I ought 2B.
I saw how littl I realy pray, how littl I realy do;
I saw th influenc of my life-how littl of it was tru.
I saw th bundl of falts & fears I ought 2 lay on th shelf
I had givn a littl bit 2 God, but I hadnt givn myself.
I cam from seeing myself, w/th mind made up 2B
Th sort of persn that Xp can use
With a hart He may always C.

serm; 2606SS-WORDS: FORDAKEN"

NEX WKS, WIL LK WORDS IN SCRIP NARTIVS
SURROUND PASTOR SAVOR JS XP

~~XXXXXXXXXXXXXXXXXXXX~~

NO' NECESARLY WORDS FR/CROS, BUT WORDS
WB, 4TMATLY END AT CROS

IF CROSWORD PUZ THIS EVE WUDB LK 4

8LETR WORD MEAN=ABANDOND, DESERTED

JS HAD JUS SHARD "LAS SUPPR" W/DISCIP:

VS 30=GARD GETH 2PRAY, JS OPT WENT

VSS 31-32=WAT WAS 2HAPPN NEAR FUTUR

VS 33=PETR PLEING ALEGANC

VS 34=JS PREDICTIN 2PETR

VS 35=NCT ONLY PETR, BUT ALL DISCIPS

VSS 36-38=EXPLAIN

VSS 39-44=EXPLAIN

VSS 45-52=EXPLAIN

VSS 53-56A=EXPLAIN

VS 56B=STARTLING IRONY-ALL DESERT HIM

DISCIPS ACT HUMANLY, WEN SHUD HAV STUK

W/HIM

QUESTIN: WUD WE HAV DUN SAME THING???

HOW MANY WUD PUT LIF ON LINE IN SIM-

LAR SITUATIN???

WE NEED THINK OUR LIVS & TIMES WE HAV

4SAKN JS

CONVERS W/PEOP & NO INTRJEC SPIRTUL

KNOWLEDG/ADVICE & REMAIN SILENT

FIRST: 4SAK XP THRU FEAR -WANTB LIKD,

LUV'D, EASIER GO LONG W/CROWD, NO WAVES

WANTB MINORTY IN MAJORTY

DISCIPS KNU DANGR OF FITE AGIN MOB,

CUD LOSE FREEDM OR LIVS, OR BOTH

IF EVR STUK ALON ON CERT ISSUE, U MAY

WEL HAV EXPR FEELING LORD HAD WEN

LK RND, SERCH 4HIS FRENDS

SECOND: 4SAK XP THRU WEARINES

HARDES THING AS XPIAN 2CONTINUL TAK

STAND 4THINGS THAT R RITE

AFTER PERIOD TIME SEEM THER NOT MUCH

USE STAN AGIN CROWD - SO CAVE IN

BES KNOWN CURE-WALK AWAY & WE THUS

4SAK XP & HIS CAUSE

(ILUS SIGNRS DEC OF INDEPENDENCE,

HAD MUCH 2LOSE & DID-HOMES/PROP?

HELTH/WELTH, & LIVS)

THIRD: 4SAK WEN DO JOB WEL REST ON 2/
PRIDE

EXAMPL=PETR, JAMES, JN AT TRANSFIGURATIN

IN PRESENC MOSES, ELIJAH & GLORFYD XP

REAL MNTNTOP EXPR, DWN IN VALY 4SOCK

4SAK LED BY SATAN

DANGR=2B FIL W/OUR ABSOLUT ABILTYN AS TH

GOD CUDNT GET ALONG W/OUT US

BUT G LETS US C JUS HOW MUCH HE NEEDS

US & WE FAL PREY 2SATAN & 4SAK XP

TH/WTACHWORD OF JS=WATCH & WE R 2WATCH

LEST WE 4SAK HIM

MUS WATCH 2HAV TH/BOLDNES NEEDED

EXAMPL=PETR, B4PENTCOST & AFTR

1 COR 10:12 - PAUL TELLS US: WHEREFORE,

LET HIM THAT THINKETH HE STNDETH, TAKE

HEED LEST HE FALL."

(ILUS GREEK SOLDIER W/DISEAS, & W/OUT IT)

CAN U C WHY JS WAS SAYING "WATCH"???

MUS LK AT LIVS & WAT MOTIVATE US

IS IT OUR LUV 4OUR SAVIOR???

OR IS IT JUSMERELY TH/GRANDSTAND PLAY

THAT WAKS US LK GUD 4THE MOMENT & THEN

WE 4SAK HIM???

I BLIEV PART WAT JS SAY 2DISCIPS W/WORD

"WATCH" WAS ACTULY-LOOK AT URSELF

HE WAS AT-TAK SERIUS LK AT SELF & C IF

U R TRULY MINE & WIL NO 4SAK ME

(ILUS ANONYMUS WRITR & POEM, I C MYSELF)

WAT DUZ TH/LORD C IN OUR HARTS WEN HE

LOOKS???

MAY IT NEVR B SED OF US AS MATTHEW WROTE

"THEN ALL TH/DISCIPS 4SOOK HIM & FLED"

"Cross-words: forsaken
 Scripture: Mt. 26:47-56; Text: Mt. 26:56b
 Dur nex few wks willB lk words wh fnd Scrip in nartive
 suroun passin our Sav Js. Xp
 Not nesarly words fr cros, but words end at cros ult
 If we wer work grosword puzzl our word 4 this eve wud
 B lettr word mean=abandon, desert
 Js in Gardn Geth w/discips & had cum here 2pray
 Had jus shar w/them=las Sup & aftr sung hymn went
 2 Mt of Olives
 wen arriv spok 2them & gav mesag=vss 31-35
 predic all wud desert caus Petr, vocal, 2deny this &
 vs 35b=all of them wud do
 They pledg aleg 2 Js, & herē mak no reply
 So now wer in gardn & Js instruc othr discips sit
 nearby whil went furthr on w/Petr, James, John
 vs 38b=tol wat they 2do
 3times went pray, & ea time cum bak & discips asleep
 & whil spk discips aftr 3rd time, suroun by mob
 Js acpt ares in midst wh Petr cut off ear serv Hi Fr
 Js rebuk & remin Scrip musB fulfill
 vs 55=Js ask quest, Bcuz had optunty many time whil in
 public, but they no want revolt, & ares privatly
 vs 56a=Mt tel us why dun
 then folo startl irony=vs 56B
 Aftr all tim bin with Him, wud seem mos crucil moment
 they wud hav stay w/Him
 but tho3 discips play out humn livs & no mattr how
 much we say wud hav stuk w/Him=Wud we really?
 How many us wil put livs on line:
 Think times Ur lif U hav 4sake Js
 do it wen shud spk spirtul 2peo & no do
 d At wen shud stan up in meet & stan 4 rt/we silent
 do it wen delib continu sinlif wen kno it wrong
 Why is it that we 4sake Xp:
 1st place=we 4sake Xp thru fear
 isnt it easier go w/crowd, no mak wavs: wel kno fac
 evrl want 2B lov/liked; no l want 2B minority in maj
 discips knu outnumbr; also knu if try fite ares Js,
 not only los fredum, but mayB livs
 so blend in2 landscap w/res peo & wen Js lk rnd, He
 all alone
 If U hav evr stud alon on cert issu, apart fr crowd
 U may wel hav exper feeling Js felt as luk 4friends
 Then we 4sak Xp thru wearines
 hardes thin Xpian walk is 2continuly tak stan 4 th
 things that R rt; aftr time it seem ther isnt much
 use 2stan agin crowd
 so gro tired, weary & bes kno cure is 2walk way fr
 it all & so 4sak Js Ep & his caus

Classic exampl signrs Dec of Indep 2/
 Third reasn 4sak is 1 wh almos anyl has gon thru who
 has stud 4 Him in this lif
 that rsn cum bout wen persn dun sumth sucesful
 Lk Petr, James, Jn, & aftrmath Transfiguratin=Fil w/sens
 absolut abiltys, pride & Bliev G canot get long w/out
 us)
 Sawn get thru 2us & we find selvs 4sak Xp agin
 Js gav discips watchword=WATCH
 We R 2watch lest continu 4sak Him
 if watch our livs & living wil hav boldnes stud out
 in livs of discips=EXAMPL=Petr aftr Pentcost
 Paul giv watchword dif way=1 Cor 10:12
 (Ilus Gr solder, diseas, & bravry, & aftr healing)
 Can U C why Js say WATCH:?
 we mus lk livs & lk wat is motivats us
 Is it our luv 4 our Savior?
 Or is it merly jus th grandstan play that maks us
 lk gud 4 th moment & then we 4sake Him:???
 I Bliev part wat Js was say 2 Discips w/word=WATCH
 was actuly=Ik at Urselvs
 He was say-Tak serius lk at self & C if U R truly
 Mine & wilnot 4sak Me
 (Ilus poem "I See Myself")
 Wat duz Lord C in our harts wen He lks?
 May it nevr B sed of us as Mt wrote=THEN ALL THE
 DISCIPLES FORSOOK HIM AND FLED.

"Cross-Words: Forsaken"

Scripture: Matthew 26:47-56

Text: Matthew 26:56b

During the next weeks we will be looking at words which are found in Scripture in the narratives surrounding the passion of our Savior Jesus Christ. They are not necessarily words from the cross, but are words which ultimately end at the cross.

If we were working a crossword puzzle our word for this evening would be an eight letter word meaning abandoned, or deserted.

Jesus was in the Garden of Gethsemane with His disciples. He had come here to pray. He had just shared with them what has come to be known as "The Last Supper." After they had sung a hymn together we are told they went to the Mount of Olives. When they arrived there He spoke to them and gave them the message Matthew records in ~~xxx~~ His Gospel starting at the 31st verse, (read verses 31 through 35). The prediction was that all of them would forsake Him and Peter always being very vocal denied he would do this, ~~xxxxxxx~~ ~~xxxxxxx~~ and Matthew added, "Likewise also said all the disciples." They had pledged their allegiance and to this Jesus made no reply.

So they were now in the Garden and Jesus instructed the other eight disciples to sit nearby while He went further on to pray. And He took Peter and James, and John with Him. To them He gave the charge to "Tarry ye here, and watch with Me," verse 38b.

Three times He went away to pray and each time He came back the disciples were found asleep. And while He was speaking to His disciples after coming back the third time, a multitude of people surrounded Him. Jesus accepted His arrest in the midst of which Peter lashed out with his sword and cut off the ear of the servant of the high priest. But Jesus rebuked him and reminded him that Scripture must be fulfilled concerning the salvation of mankind.

Jesus spoke to the crowd and said, "Are ye come out ~~xxxxxxx~~ as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on me."

They had all kinds of opportunities to arrest Jesus while He was out in public. But it seemed as though they didn't want His arrest to take place publicly because the citizens may have revolted. It was much easier to arrest Him privately with no one around to witness this. At least, without any who would violently oppose His arrest.

Matthew tells us, "But all of this was done that the Scripture of the prophet might be fulfilled," verse 56a.

Then follows the startling irony of all of this and Matthew concludes this verse by stating, "Then all the disciples forsook Him, and fled," verse 56b.

WYOMING BYASOFF

LVA ENDING

After all of the times they had been with Him, it would seem that at His most crucial moment in His ministry, they would have stayed with Him.

But those disciples were merely playing out very human lives and regardless of how we might view this in our minds and say that we would have stuck with Him and defended Him, would we? How many of us would really put our lives on the line in a similar situation? Think of the experiences of your life and think of the times when you have forsaken Jesus. We do it when we have a conversation with someone and we should inject spiritual knowledge or advice into the conversation; or we should stand up and be counted in a meeting to stand for the right, and we remain silent; or we deliberately continue in the old sin life even when we know it is absolutely wrong. Why is it that we forsake Christ?

In the first place, we forsake Christ through fear. Isn't it always easier to go along with the crowd and not make waves? ~~It's a well known fact that everyone wants to be liked and loved.~~ It's a well known fact that everyone wants to be liked and loved. No one wants to be a minority in a majority. The disciples knew they were outnumbered. They also knew that if they chose to not let Jesus be arrested, they might lose not only their freedom, but possibly their lives. So they just blended into the landscape with the rest of the people there. And when Jesus looked around, He was standing all alone. If you've ever stood all alone on a certain issue apart from the crowd, then you may well have experienced the feeling that our Lord felt as He looked around searching for His friends.

Then we forsake Christ through weariness. The hardest thing in our Christian walk is to continually take a stand for the things that are right. After a period of time it just seems as though there isn't much use in standing up against the crowd. So we grow tired and weary, and the best known cure is to walk away from it all and thus we forsake Jesus Christ and His cause. A classic example of this was the original men who worked at framing the Declaration of Independence. All of them were men who ^{HAD} much to lose by their actions. And every one of them did lose homes and property and ^{HEALTH} wealth even though they knew this could be the end result.

The third reason for forsaking Christ is one which almost anyone has gone through who has stood for Him in this life. That reason comes about when a person has successfully done something for the Lord. Look at Peter and James and John how they had been chosen by Jesus to go up to the Mount and to share in the revelation of His glory. They were in the spiritual presence of Moses and Elijah and the glorified Jesus. What a tremendous experience. One we can rightly call a mountaintop experience. But when they returned to the valley, they forsook Jesus by being led by Satan. The danger always is to get filled with a sense of our own absolute abilities as though God could not get along without us. And it is at this point that God lets us see just how much He really needs us. It is at this point that Satan gets through to us

and we find ourselves forsaking Him once again.

Jesus gave His disciples the watchword for these occasions when He told His disciples to "Watch." We are to "Watch" lest we continue to forsake Him.

If we "Watch" our lives and our living we will have that boldness that stood out in the lives of the Disciples. Think of Peter the man who was all mouth. He always had something to say but was never able to back up what he said. But at Pentecost the Holy Spirit came into his life and he was the boldest most fearless disciple there ever was. Paul also gives us this watchword in a slightly different way. In his letter to the Corinthia Church, the first letter chapter 10, verse 12, he says, "Wherefore let him that thinketh he standeth take heed lest he fall."

(Illustration of Greek soldier and disease that made him brave)

There is an old Greek story of a soldier who had a disease that was very painful and was likely to take his life at any time. Because of this he exhibited a bravery that no other Greek soldier possessed. He was always in the very front of every battle. He courted death because if ~~xxx~~ he were killed, death would end his pain. So he was very brave. His General, Antigonus so admired this soldier's bravery that he sought out a physician who could treat his disease. He found one and this doctor cured the soldier. But from that time on, this soldier was no longer in the front. He avoided all danger in order to preserve his life. While he had a horrible painful disease he fought well. But when he was cured, his health and his comfort came first.

Can you see why Jesus was saying "Watch." We must look to our lives and look at what it is that motivates us. Is it our love for our Savior? Or is it merely just the grandstand play that makes us look good for the moment, and then we forsake Him?

I believe a part of what Jesus was saying to His disciples with the word "Watch" was actually, "Look at yourself." He was saying, "Take a serious look at yourself and see if you truly are Mine and will not forsake Me."

An anonymous writer penned a few lines entitled, "I see myself." This is what he wrote:

One day I looked at myself,
At the self that Christ can see;
I saw the person I am today
And the one I ought to be.

I saw how little I really pray,
How little I really do;
I saw the influence of my life-
How little of it was true!

I saw the bundle of faults and fears
I ought to lay on the shelf;
I had given a little bit to God,
But I hadn't given myself.

I came from seeing myself,
With the mind made up to be
The sort of person that Christ can use
With a heart He may always see.

What does the Lord see in our hearts when He looks? May it never be said of

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 8, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Bill Pieringer, Youth Director
Acolytes: David Brinker and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Opening Hymn No. 240 "Fairest Lord Jesus"
*Ascription
*Exhortation
*Confession (In Unison) Eternal Father, thou hast commanded
us to let our light shine out in the world; but we have
failed to bear witness to Christ before men, and to
seek those who are lost. We have placed our lights
under the bushels of the concerns of this world, and we
have looked at ourselves instead of to the needs around
us. For all of our disobedience, carelessness, and
lovelessness, we implore thy forgiveness. Cleanse us
from our sin and strengthen us to live as He has shown
us by His example. We pray it in Jesus' name..Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 229 "How Sweet the Name of Jesus Sounds"
Call to Prayer: Pastor - The Lord be with you
People - And with Thy spirit
Pastor - Let us Pray!

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "You're Not Your Own"
Scripture: Matthew 27: 15-18
Sermon: "Cross-Words: Envy"
*Closing Hymn No. 268 "Jesus, Thy Blood and Righteousness"
*Benedic

*Closing Chimes
*Postlude
+ + + + + *Congregation Standing + + + + +
Mrs. Margaret Emery will greet our members and guests at
the door this morning.
The beautiful flowers that decorate our service this
morning were given by the Dick Mangel family in memory
of Uncle Jimmy Stewart.
Ushers for today are: Alta Kradel, Lois Stokes, Marilyn
Snyder and Dutch Bolam.
Nursery will be provided today by Mrs. Sue Gamble.
Attendance last Sunday was 135 with 21 visitors.
Visiting the hospital this week will be Marty Henry and
Rob Vinroe.
Hospitalized: Mrs. Edna Tait and Robert Wickenhagen in BMH.

Sunday - Youth Group at 7:00 P.M.
Monday - Finance Committee meeting at 7:00 P.M.
Thursday - Choir Practice at 7:00 P.M.

FISH FRY Fish, fries and more food will be served on
Wednesday. Will be serving lunch from 11:30 to 1:30 and
Dinner from 4:30 to 7:00. Remember to bring your baked
goodies for dessert. We also will need your help and
support to make this a success. Tickets are available
now from Dick Mangel. They are \$4.50 and \$3.50 for
children age 8 and under. Hope to see you there!!!
Leadership Training classes will begin on April 21st. If
you would like to attend this training, please let the
office know. This is the same class for those nominated
for Elder and Deacon who have no past training or would
like a refresher course. Class is open to anyone.
Palm Sunday we will be taking in new members along with the
confirmation class. If you or anyone you know would like
to join, please see that the office has the information.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your life
by coming forward to the chancel rail. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 1, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 27:15-18

SERMON: "CROSS-WORDS: ENVY" - ST. PAUL'S, BUTLER 3/8/87

*HYMN

*BENEDICTION

POSTLUDE

... 2/12/10; serm; "CROSS-WORDS: ENVY"

(ILUS "WORDS" & EXPLANATIN OF THEM: & CHINESESTUDENTS)

IN SCRIP, THER MANY WORDS WH/STAN OUT OR LEND SELVS 2FURTHR IDEN:
WE R LK SUM THOZ WORDS IN THIS SERIES LENT MESAGS
2DAY WE LK AT WORD, "ENVY" AS FND SCRIP THIS MORN

JS) TRIAL B4PILAT, & PILAT KNO CHRGS AGIN HIM R FLIMSY
THUS PILAT SOT MEANS 2FREE JESUS

TH/RELIG LDRS BROT JS B4PILAT & ACUS OF B "INSURECTINIST"
THEY MENT, HE PLOT AGIN ROME, SET SELF UP AS ABUV EMPEROR

THUS, HE GILTY OF TREASON
BUT PILAT C THRU THIN PLOT & OFFR RELEAS PRISNR WHOM PEOP CHAZ
THIS WHER WE AT THIS SCRIP

VS 15=PILAT WILING 2RISK USING A DANGERUS PLOY 2PRELEAS JESUS

VS 16=HERE WAS A REAL INSURECTINIST

HE WAS GILTY OF ROBRY, MURDER & TREASON AGIN ROME

VS 17=IN ALL PROB PILAT NO BLIEV PEOP WUD CHOOZ 2LET THIS REAL
CRIMINAL GO FREE

VS 18=THIS TEL US PILAT WEL AWAR WHY JS WAS BROT B4 HIM

VS 18=(READ AGAIN)

WHY WER THEY ENVIUS???

WAT MADE THEM ENVIUS???

(LIST OF WAT JESUS HAD DUN WH/MADE THEM ENVIUS)

ALL THEZ THINGS WHICH HE DID SO ENRAGD THEM THEY WER BLINDED
2WAT HE REALY WAS

ALL THER ELIGIOSITY, ALL OF THE LERNING, ALL OF THE CONCERN 4THE
MINUTE RITUL OF WORSHIPING GOD,

ALL OF THER PRAYRS ON THER LIPS, ALL OF THIS ~~SEWERKE~~ LET THEM
BCUM TH/UNWITTING FULFILMENT OF TH/PROPHECYS CONCERN TH/REJEC
OF TH/MESIAH

IS' WROTE 53:2=4HE SHAL GRO UP B4 HIM AS A TENDR PLANT, & AS A
R 1 OUT OF A DRY GRND; HE HATH NO FORM NOR COMLINES; & WEN WE
SHAL C HIM, THER IS NO BUTY THAT WE SHUD DESIR HIM.

AND SO HE WAS BROT 2TRIAL BCUZ THEZ PEOP "ENVIED" HIM
IT INTERES 2NOTE 2GRT WRITRS HEBREW WISDOM LITERATUR WROTE AGIN
THIS VERY THING

(ILUS THEZ WRITINGS FR/DAV & SOLOMON - PGS 40-41 THOM CHAIN REF)
(READ THEZ)

SLOMON ALSO WROTE ONE LAST PIECE ADVICE IN PROV 24:1 -(QUOTE) 2/
 B NOT THOU ENVIUS AGAINST EVIL MEN, NEITHER DESIRE 2B W/THEM
 HERE DIRECT OPPOSITE OF THAT, JS WAS NOT AN EVIL MAN, HE WAS A GOOD
 MAN
 HE WAS A RELIGIOUS MAN DOING GOOD & THAT THEY WERE ENVIUS
 12?????
 BCU HE WAS DO THOSE THINGS THEY WOULD HAVE LIKED 2 HAVE DUN 2ERN THE
 PRAISES OF TH/CROWD
 JS WAS AT THIS PT, MERELY NOTHER PERSON IN LONG STRING OF BIBLICAL
 CHARACTERS WHO RECEIVED EVIL BCUZ THEY DID GOOD
 BIBL STARTS OFF W/ ABEL B MURDERED BCUZ OF BROS ENVY
 JACOB ACT OUT LIE RECEIVED F'S BLESSE THRU ENVY BROS ESAU
 JOSEPH SOLD AS SLAVE BCUZ BROS ENVY
 MOSES PLAGUED BY ENVY PEOPLE ISRAEL
 SAUL HATE DAVID, TRY 2 KILL BCUZ ENVY
 DANIEL THRO IN LION DEN BCUZ BABYLONIANS ENVY HIM
 HAMAN ENVY MORDECAI TH/JEW & SEEK 2 HAVE JEWS EXTERMINATED
 ALL THIS CAUSE BY ENVY & THIS NO EXHAUSTIVE LIST
 ENVY BLINDS TH/MIND & POISONS TH/HART
 THIS WAT HAPPEN BIBLICAL CHARACTERS
 IN TH/CASE OF JS RELIGIOUS LEADERS SO BLINDED/POISONED THEY BELIEVED ONLY
 SOLUTION 2 HAVE JS ELIMINATED
 THEY BELIEVED IF HE WERE DEAD, THEIR NATION FREE THIS PLAGUE JS WAS
 UNWITTINGLY THEY WERE ACTING OUT G'S PLAN WH/HAD COME 2 PASS
 BUT ISN'T IT TRAGIC THEY BELIEVED THEY WERE DOING GOD A FAVOR???
 THAT'S HORRIBLE EFFECT ENVY CAN HAVE ON ANYONE
 AS LIKE THIS EXAMPLE FR/SCRIP NEED INCLUDE SELVES AS THOSE WHO CAN CRU-
 CIFY XP ANEW
 TH/VERY 1ST CREATED BEINGS, ANGELS, SUM WERE FILLED W/ENVY & WERE CAST
 FR/HVN & BECAME DEMONS
 IF CAN ENTER ANY RELATIONSHIP & INTO ANY PERSON
 IT CAN & DOES ENTER INTO TH/CHURCH & CHURCH PEOPLE
 (ILUS F.B. MEYER, SPURGEON, & MORGAN)
 DON'T WE ALL FIGHT THIS EVIL MONSTER CALLED "ENVY?"
 THINK OF WORK - ANYBODY CAN BE PROMOTED OVER U W/LESS KNOWLEDGE OR
 LENGTH TIME IN JOB & YET GET GOOD PROMOTION OVER U??
 OR HOW ABOUT RAISES THEY GOT, U DIDN'T??
 WHAT DO WE SAY?? HOW DO WE FEEL??
 NORMAL REACTION = ENVY, & IF LET 2 SIMMER GROWS INTO HATRED & HATRED
 TURNS INTO EVIL ACTIONS & DEEDS
 CAN'T WE UNDERSTAND WHY PILATE SOT TO GIVE PEOPLE CHOICE BETWEEN BARABAS/JS??
 BUT WHAT HIS EFFORTS PRODUCED? TH/CRY OF "CRUCIFY HIM" RANG OUT
 THEY WANT GET RID OF SOMEONE THEY ENVY & IF WE HAD OPPORTUNITY GET
 RID OF OBJECT OUR ENVY IF CUD, WUD CRY OUT "CRUCIFY HIM".
 IN OTHER WORDS, "GET HIM OUT OF MY SITE, AWAY W/HIM"
 AS XPIANS MUST SEEK/KNOW REMEDY FOR ENVY
 (ILUS ASAPH WRITER OF PSALM 73:1-18, 25-26)
 (TURN TO THIS PSALM & READ)

VSS 1-3 ASAPH SHARES HIS EXPERIENCE OF ENVY 2/
 VSS 4-12 RE RELATES TH/LIVES OF THESE PEOPLE
 TH/EVIL & WICKED ACT AS THEY CAN FIT & PROSPER SO ASAPH IS ENVIUS
 OF THEM
 VSS 13-14 HIS FEELINGS 2WARD THEM
 VS 15 TH/NORMAL REACTION BUT IT AGAINST G'S WILL
 V 16-18 THIS IS TH/ANSWER HE DISCOVERED
 1. IS ONLY IN COMING INTO G'S PRESENCE THAT ASAPH KNEW HE CUD OVER-
 COME ENVY
 (ILUS LEONARDO DA VINCI'S ENVY OF MICHAELANGELO)
 G DOESN'T WANT THIS FR/ANY OF US
 ASAPH IN DEAL W/HIS ENVY CAN 2 PLACE WHERE HE CUD EXCLAIM -----
 VSS 25-26 THIS IS TH/ONLY REMEDY FOR ENVY & ALL OTHER EMOTIONS
 CONTRARY TO HIS WILL
 REMEDY FOR ENVY
 THERE IS ONLY ONE REMEDY AS GOD HAS SHOWN COMPLETELY THRU JS XP
 HIS TEACHING WAS = EXCEPT YE BE CONVERTED & BECOME AS LITTLE CHILD-
 REN, YE SHALL NOT ENTER TH/KINGDOM OF HEAVEN
 LIKE LITTLE TRUSTING CHILDREN WE MUST CHANGE OUR NATURES & COME 2 TH/LIFE
 FOR HIS FORGIVENESS & CLEANSING
 R WE FREE FR TH/ENVY IN THIS LIFE WH/WE CAN HAVE FOR SOMEONE?????
 DOES TH/VERY THOUGHT OR SIGHT OF SOMEONE CAUSE OUR BLOOD TO BOIL?????
 JS WANTS US TO TURN ALL OF THESE THINGS OVER TO HIM & BE RID OF IT
 IN OUR LIVES

"Cross-Word: Envy"
 Scrip: Mt. 27:15-18; Text: mt. 27:18
 (Ilus words, & 2 Chines & Enl idioms)
 Ther R in Scrip many words stan out & lend selvs 2
 furthr ident
 We R lk sum thez words this short series & 2day
 1. lk at word=ENVY as fnd Scrip 4-2day
 Js on tr B4 Pilat, & Pilat kno chrg agin Him flmsy &
 he sot means 2 free Js
 Th relig ldrs who brot Js B4 Pilat acus Him of B an
 insurrectinist, or plot agin Rom & mak self abuv Ceasr
 This made Him guilty of treasn.
 But Pilat C thru thin plot, offr realeas prisnr of
 peo choic & choic=Barabbas or Js
 Pilat & peo knu Barabbas was real insurrectinist
 in crime spree guilty of murdr, so in choic Pilat
 gav real insurrectinist insted of pseudo one,
 he think they pik real one & no let a real crimnl
 go free
 Sumatin of wat knu of this situatin in vs 18
 4. Envy they had delivr Him
 Wat was it made them envious?
 Envy Bran wen herd, saw wat hapn throu Palestine
 Saw herd of blind/lame heal, clense lepr/unclean;
 rais ded 2lif; rais valu womn/childrn; perf miracl w/
 bred & fish
 w/all this they blind 2who & wat He was & w/all thez
 lenr, ther religiosity, all ther concern 4minut ritul
 of wors of G; all ther prayers on ther lips that they
 wer unwitting fulfil of prophs concern rejectin of
 Mesiah
 Isa 53:2=tol this
 So He brot 2trial Bcuz thez peo ENVY Him
 It intrest 2note 2of grt widm writrs of Hebrew Lit
 wrot agin this very thing=exampels Th Ch Ref=40-41
 Here was relig ldr do gud, not evil & they envious
 But ther envy bas not on wat He do was evil, but
 Bcuz He do thez thing they wud hav lik 2do, 2ern
 plaudits of crowd
 Js merly nothr persn long string Bib charactrs
 who receiv evil Bcuz did gud
 Bbil star off w/Abel kil Cain Bcuz envy
 Jacob go in2 fathrs presenc Bcuz envy Esau
 Joseph sold as slay Bcuz bros envy
 Moses plag by Aaron/Miriam, Korah, Dathan, Abiram envy
 Saul sot kil David Bcuz envy
 Dan thro in2 lion den Bcuz envy
 all thez caus by envy & this no exhaus list

2/
 Envy blind mind, poison hart
 this wat hap 2all thez record scrup envy othrs
 In case Js, thez relig ldrs so blind/poison th only
 solutin saw was 2 eliminat Js entirly
 They Bliev if ded ther natin wud rid this plag
 wh descend on them
 Up'tingly they work out G's plan, wh had 2cum 2pass
 1. Jint it tragic that they Bliev'd & wrongly, that
 they wer doing G a favor?
 That is horibl efec envy can hav on anyl
 But as lk exampl envy this crip mus C selvs as thez
 who crudify Xp anew
 G's very 1st creatd B's, angls, wer cast out hun &
 Bcam demons Bcuz fil w/envy agin G
 Envy can entr any relats hip, in2 any persn, & it can
 & duz entr in2 th ch & ch peo
 (Ilus F.B. Meyer, Spurgeon, G. Campbell Morgan)
 But dont we all fite this evil monstr cal envy?
 Think peo U hav kno who perhap bin promot ahead of U
 Or of peo who no kno job as wel & get promot
 Wat do we say: How do we feel 2ward them?
 norml reactin envy & if lef 2sirr, it gro in2 hatred
 Can we not undrst Pilat awar & sot 2giv peo choic
 tween tru crimnl & Js
 But wat did his efforts produc: Cry Crucify Him rangout
 Bcuz they want get rid sorce ther envy
 & if we hav choic get rid our sorce envy we 2 cry
 out Crucify him, or away w/him=get him out my site
 As Xpians then we mus seek & kno remedy 4 envy
 Asaph who wrot Ps 73 tel us=Vss 2-3
 Then relat livs thez peo=vss 4 thru 12
 evil/wickd act as C fit & psopr, so Asaph envious of
 em & say vs 13-14
 But ansr ly discovry as relat vss 17-18,
 it only in cum in2 G's presenc Asaph knu cud ovrcu
 envy
 (Ilus DaVinci & Michelangelo)
 G duznt want this 4any us
 Asaph deal w.envy cam 2plac wher cud exclaim=vs 25-6
 Ther only 1remdy 4envy as G sho thru Js
 He taut us=Unles ye B convert & Bcum as littl childrn
 ye shal not entr kingdom of hvn
 Lik littl trust childrn mus chang natur & cum 2 lord
 4 His 4givnes/clensing=R U free envy this lif: Is
 ther suml who incit envy wen think name, or C?
 Suml caus Ur blud 2 boil:
 Js want us turn all that ovr 2Him & B rid our livs
 If U wud lik 2do that I invit U 2cum 4ward & invit
 Him in2 Ur lif 2day
 acpt free gif 4givnes/salvatin wh so freely offr 2
 ea us

(Ilus words=2 Chines & Eng idioms

lsa 53:2

(ex Dav-Sol bak buk pgw 40-41)

(Ilus F.B.Meyer, Spurgeon, Morgan)

P 73:2-3

:4-12

:13-14

:17-18

(Ilus DaVinci, Michalangelo envy)

:25-26

Except ye be converted & Bcum as little
children, ye shall not enter the king-
dome of heaven

"Cross-Words: Envy"

Scripture: Matthew 27:15-18

Text: Matthew 27:18

Words are the tools we use to express ourselves. According to the Oxford English Dictionary, the 500 most used words in the English language each has an average of 23 different meanings. The word "round" for instance has 70 distinctly different meanings.

Think of the person who is not native born who must learn English. The president of Milton College in Wisconsin tells of explaining some of the English idioms to two Chinese students who knew book English. They passed a store selling clothing where a sign proclaimed, "Suits \$20 up." ~~The president~~ When one of them asked what that meant he explained that all suits in that store were \$20 dollars ~~and~~ or more. With explanations like this one he thought he was doing quite well, until they passed a used car lot and the one fellow said to the other, "Look at those cars, how can they be so cheap?" The sign read, "Used cars, \$20 down."

There are in Scripture many words that stand out or lend themselves to further identification. We are looking at some of those words in this short series. Today we are looking at the word "Envy," as found in our Scripture for this morning. Jesus was on trial before Pilate and Pilate knowing that the charge against Him were flimsy, ~~xxxxxxx~~ sought a means to free Jesus. The religious leaders who brought Jesus before Pilate accused Him of being an insurrectionist, or plotting against Rome and setting Himself above the Emperor. This would have made Him guilty of treason. But Pilate seeing through their thin plot offered to release a prisoner whom the people chose. The choice was between Barabbas and Jesus. Pilate and the people knew that Barabbas was a real insurrectionist. In his crime spree he had been guilty of murder as well. So, in place of the pseudo-insurrectionist, Jesus Christ, Pilate gave them the choice of a real live one. His thinking naturally was that they would not dream of letting this criminal go free. The summation of what Pilate knew is contained in the 18th verse and there we read, "For he knew that for envy they had delivered Him."

"For envy they had delivered Him." What was it that made them envious? Their envy began when they heard and saw what was happening throughout Palestine. They saw Him heal the blind and the lame, cleanse the lepers and unclean, ~~xxxxxxchildrenxxxxxxandxxxxxxnewxxxxxxstandardsxxxxxx~~ raise the dead to life, raise the value of women and children in the nation, perform miracles with water, and bread and fish. With all of these things they were so blinded to who and what He was that with all of their learning, all of their religiosity, all of their concern for the minute ritual of worship of God, all of their prayers on their lips that they were the unwitting fulfillment of the prophecies concerning ~~xxxxxx~~ the rejection of the Messiah. Isaiah had prophesied in the 53rd chapter of his prophecy, "For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him," Isa. 53:2.

And so He was brought to trial because these people "Envied" Him. And it is interesting to note that two of the great writers of the Hebrew wisdom literature wrote against this very thing. (Read the examples of David and Solomon page 40 & 41 in back of Thompson Chain Reference). Here was a religious leader doing good and not evil and they were envious of Him. But their envy was based not on what He was doing that was evil, but because He was doing those things they would have liked to do to earn the plaudits of the crowd. Jesus was merely another person in a long string of Biblical characters who received evil because they did good.

The Bible starts off by telling us that Abel was murdered because of his brother's envy; Jacob went into his father's presence acting a lie through envy; Joseph was sold as a slave; Moses was plagued by Aaron and Miriam and Korah, Dathan and Abiram; Saul sought to Kill David; Daniel was thrown into the lion den; all of these were caused by envy and that doesn't exhaust the list.

Envy blinds the mind and poisons the heart. This is what happened to all of those recorded in Scripture who envied others. In the case of Jesus, these religious leaders were so blinded and poisoned that the only solution was to eliminate Jesus entirely. They believe that if He were dead, their nation would be rid of this plague which had descended upon them. Unwittingly they were acting out God's plan which had to come to pass. But isn't it tragic that they believed, wrongly, that they were doing God a favor? That is the horrible effect envy can have on anyone.

But as we look at this example from Scripture we need to include ourselves as those who can crucify Christ anew. The very first created beings, angels, some of whom were filled with envy, were cast out of heaven because of it and they became demons. Envy can enter into any relationship, into any person. And it can and does enter into the church and church-people.

(Illustration of F. B. Meyer, Spurgeon, and Morgan)

Just before the beginning of the 20th century, there were three very good ministers and ministries side by side in London, England. The ministers were, Charles Spurgeon, often called the Prince of Preachers, G. Campbell Morgan, and F. B. Meyer.

Pastor Meyer tells of a time once when G. Campbell Morgan was preaching in America and he found it very easy to pray for his success. "But," he said, "When he came home and took a church next to mine it was something different. The old Adam in me was inclined to envy and jealousy. My church gave a reception for him, and I acknowledged ~~it was a great loss to me~~ if it were not necessary for me to preach Sunday evenings I would dearly love to go and hear him myself. Well, that made me feel right toward him. But see how the dear Lord helped me out of my difficulty. There was Charles Spurgeon preaching wonderfully on the other side of me. He and Mr. Morgan were so popular, and drew such crowds, that our church caught the overflow, and we had all we could accommodate."

But don't we all fight this evil monster called envy? Think of people you have known who have perhaps been promoted ahead of you; or people who don't know the job as well as you do and they have received the promotion. What

do we say? How do we feel toward them? The normal reaction is one of envy and if left to simmer, it grows into hatred. Can we not understand then that Pilate was aware of this and sought to give the people a choice between a true criminal and Jesus? But what did his efforts produce? The cry of "Crucify Him," rang out because they wanted to get rid of the source of their envy. And if we had the opportunity to get rid of the object of our envy we too would and could cry out, "Crucify him." In other words, "Get him out of my sight, or away with him."

As Christians then, we must seek and know the remedy for envy. Asaph, who wrote the 73rd Psalm shares his experience of envy and he tells us in the 2nd through the 3rd verses, (read these). He then goes on to relate the lives of these people, (read verses 4 through 12). The evil and wicked act as they see fit and prosper, so Asaph is envious of them and he says in the 13th and 14th verses, (read these). But the answer lies in his discovery as he relates in verses 17 and 18, (read these). It is only in coming into God's presence that Asaph knew he could overcome envy.

(Illustration of Leonardo Da Vinci's envy of Michelangelo)

The counselors of Florence asked Leonardo Da Vinci, then Italy's most celebrated artist, to submit sketches for the decorations of the grand hall at Florence. One of the counselors had heard of a young and little known artist who had done good work. His name was Michelangelo and he was asked to submit sketches too. The sketches of Leonardo were superb and showed his genius, but when the counselors saw Michelangelo's sketches there was a spontaneous expression of enthusiasm. News of this reached Leonardo. He also heard that one of the counselors had said that Leonardo was getting old. He never got over the selection of Michelangelo over himself and the remaining years of his life were clouded with his envious feelings toward Michelangelo.

God doesn't want this for any of us. Asaph in dealing with his envy came to the place where he could exclaim, (Read verses 25 and 26).

There is only one remedy for envy as God has shown us through Jesus. ~~xxxxxx~~ He taught us, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Like little trusting children, we must change our natures and come to the Lord for His forgiveness and cleansing. Are you free of the envy in this life ~~xxxxxx~~ which you may have for someone? Does the very thought, or sight of a certain someone cause your blood to boil? Jesus wants us to turn all of that over to Him and be rid of it in our lives. If you would like to do that, I invite you to come forward and invite Him into your heart today. Accept the free gift of forgiveness and salvation which He so freely offers to each of us.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 15, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: John Penrod and David Brinker

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 263 "There Is a Fountain Filled
with Blood"

*Ascription

*Exhortation

*Confession (In Unison) O God, who hast brought us into
this fellowship with one another through thy Son Jesus
Christ: let us be one in thought and mind and spirit.
Help us to strive not to be individuals but to be a
group of fellow believers. Forgive us in our weakness
of turning from thee. Give us strength as we need it
in our times of frustration and turmoil. Help us to
live in the world, but not to be completely wrapped up
in all of it. Make our wills obedient to thine, for
we ask it all in Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 279 "Savior, Thy Dying Love"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: Nobody Knows The Trouble I've Seen"

Scripture: Matthew 27: 19-25

Sermon: "Cross-Words: Transferal"

*Hymn No. 254 "Near the Cross"

*Closing Chimes

*Benedic)n

*Postlude

+ + + + +

*Congregation Standing

+ + + + +

Mrs. Ellen Schildroth will greet our members and guests
at the door this morning.

The beautiful flowers that decorate our service this morning
were given by Mrs. Harvey Campbell and family in memory of
Mr. Harvey Campbell.

Ushers for today are: Rob Vinroe, Rick Vinroe, Jeff Snyder
and Kevin Snyder.

Nursery will be provided today by Mrs. Shirley Thompson.

Attendance last Sunday was 123 with 10 visitors.

Visiting the hospital this week will be Bill Pflugh and
Herb Shearer.

> Hospitalized: Mrs. Edna Tait and Robert Wickenhagen in BMH.

SUNDAY - Youth Group meets at 7:00 P.M.

TUESDAY - Teachers meeting at 8:00 P.M.

THURSDAY - Choir practice at 6:30 sharp! TV taping at 7:45.

> Leadership Training classes will begin April 21st. If you
are interested in being a part of this class, please let
the office know. This is the same class as the Elders and
Deacons will be taking.

> Palm Sunday we will be taking new members into the church.
If you or anyone you know is interested in joining, please
let us know. Drop a note in the offering plate or see the
Pastor or Secretary.

> Love Loaves are still available if you have not picked yours
up. You may pick them up off the table in the rear of the
hall. These will be collected on Easter Sunday during the
worship service. The funds collected will be sent for an
innoculation program in Africa through World Vision. Let's
try to exceed what we collected in 1986.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 8, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

JOYS = ORDINATION 24 YRS AGO TODAY

1 W WINDOW

BIBLES 8/5 - 2 FOR 8:30

DINNER NEXT SAT MAR 14 - 4-7

FELLOWSHIP DINNER NEXT SUN - LEFTOVERS
GOSPEL SING CARS AFTER.

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 27:19-25

SERMON: "CROSS-WORDS: TRANSFERAL" - ST. PAUL'S, BUTLER 3/15/

*HYMN

EDITION

GAULTIDE

BERARD

EUGENE

BOB - WORK

GREG -

KAREN - WORK

THE PLAY

FLATO/ANNEX

2THOZ WHO SEEK ANSRS 2LIF TH/TRANSFERAL CRY UTTRD BY TH/MOB
AT HIS TRIAL BCUMZ A PRAYR FOR TH/INDIVID & THOZ OF HIS FAMILY
"HIS BLUD B ON US & ON OUR CHILDREN." THAT CRY OR PRAYR NEEDS
2B TH/DESIR OF THOZ WHO WUD HAV GOD REVEALD IN THEIR LIVS
F ANO THAT TH/BLUD OF XP HAS COVERD UR SINS????
U KNO HE HAS TRANSFERED UR SIN TO HIMSELF, & TRANSFERED HIS
SINLESNES TO U, BY HIS ~~REVEAL~~ SACRIFICE ON TH/CROSS????
THIS BCUMS A REALTY WEN WE ACCEPT HIS SALVATIN WH/HE OFFRS THRU
HIS DETH & RESURECTIN
I INVITE U 2ACPT HIS FREE GIFT IF U HAV NOT DUN SO

DEUT 21:1-7 - (READ)

JEW PEE WER 2SEEK 2B FREE FR/INNOCENT BLUD
C PILAT WASH HANDS AS THO JEW LDR SHUD HAV REMINFB OF THEIR LAW
WH/THEY SOT 2UPHOLD

THU THEY SHUD HAV SOT 2HAV JS RELEASED
SUCH WAS NOT TH/CASE

MOS. ADDED - VSS 8-9 - (READ THEZ)

THEY WER 2SEEK 2DO THAT WH/WAS RT IN SITE OF TH/LORD
IN THIS TRIAL OF JS THEY SO INCENSED W/DISPOS OF HIM, THAT GOD,
TH/LAW, & ANYTH THEY KNU 2B RITE WAS BANSEH FR/THER MINDS

SO PEO RESPOND AS MT PT OUT IN NEX VS - (READ VS 250)

REGER 87
JAKE BARRY BIRTHDAY
18TH

(ILUS CHINESE & JEWISH MEN IN RESTAURANT - (PREJUDICE)
 THIS EXAMPL OF "TRANSFERAL" - TO SHIFT SUMTH FR/ONE PERSN OR
 OBJECT TO ANOTHER
 JS ON TRAIL B4 PILAT
 PILAT HAD GIVN TH/PEO TH/ULTIATUM OF CHOOZ JS OR BARABAS 2B
 P^{re}ASD & SEX FREE,
 THEN PILAT SAT DWN - IT WHIL SEATD ON JUDGMEN SEAT PILAT HAND-
 ED DWN HIS VERDICTS OF GILT OR INOCENC
 VS 19=THIS PEO QUANDRY 4 PILAT - JEWS vs ROMANS
 VS 20=RELIG LDRS HAD STIRUP MOB ASK RELEAS BARABAS AWAY W/JESUS
 VS 21A=PILAT PROB BLIEV PEO NO WANT BARABAS RELEAS
 VS 21B=MOB MENTALITY SHOWN FORTH
 VS 22A=PILAT HAV ANSR, & ASK INEVITBL QUESTIN
 VS 22B=LUDMOUTHS INCIT MOB 2ANSR & RELIG LDRS INCITD THIS
 (THIS NO INDICTMENT ALL JEW PEO RESPONSBL CRUCIFIXIN OF JS,
 ANALOGY JAPANESE & PEARL HARBOR)
 IT WAS SIN vs SALVATIN, EVIL vs GUD=ALL MANK GILTY
 VS 23A=PILAT ASK OBIIVS QUESTIN
 VS 23B=CROWD NOW MOR VEHEMENT, ROUSD UP FOR JS BLUD
 VS 24=PILAT KNU POLIT FUTUR AT STAK
 POCASINS CLASH W/JEW PEO B4, WAS REPORT PROME & EMP WANT PEACE
 TURN JS LOOS & RISK RIOT, SO PILAT REMIND THEM W/VISUAL AID
 VS 24=THIS PART JEWISH LAW - DEUT 21:1-7, 8-9. - (TURN TO THIS)
 VS 25=THEY WER SAY-"WE R WIL PHAV TH/GILT THIS MAN DETH TRANSFERD
 2CUR LIVS & TH/LIVS OUR CHILDEN"
 THEY SO CERTIN THIS WAT NEED 2B DUN THEY WIL ASUM GILT 4HIS DETH
 NO KNO THIS FR/GOD, NO UNDERST MESIAH WHO, WAT HE WAS 2B
 BCUZ THIS, THEY SELF-CONDEM & STIL GO ON OUR WORL 2DAY
 (ILUS REV. W.M. CLOW & MAN STILL CRUCIFYS CHRIST)
 ALL MANK MUS BEAR BURDN OF REJECTIN OF G IN MIDST HUMANTY
 IP^{ro} 3 THING=THEY PEO REJEC JS WER SEEK A DELIVERER, NO RECOGNIZ
 JS 2nd YE SHAL KNO TH/TRUTH & TH/TRUTH SHAL SET U FREE
 HE MENT TH/FREDOM OF SALVATIN WH/HE CUD & WUD GIV 2THEM
 WEN JS REJEC MUS HAV THOT OF PASOVR ANGEL & LAMB BLUD DORPOST
 & HERE HE ULT LAMB TRANSFER THER SIN 2HIMSELF & TRANSFER HIS
 SINLES PERFECTIN 2SELF
 WHIL THEY WIL TRANSFER GILT 4HIS DETH ON SELVS & CHILDEN
 EXAMPL MODERN MAN, BLINDNES, SERCH & SEEK RELATSHIP W/GOD & HAV
 IT IN JS XP, & NO KNO IT
 JS SPOK OF FEW FIND NAROW WAY WH/LEADS 2ETRNTY I BLIEV HE WAS
 SPK OUR TIMES IN WH/WE LIV
 (EXAMPL: 2MINSTRS=MALE/FEMAL WORK W/AIDS PEO-HOMO'S & NO QUESTIN
 LIFESTYLS OR WHER SPEND ETRNTY, BCUZ THIS CRUEL & JS WUDNT DO)
 W/BLIEFS LIK THIS ANY WOND R SO MANY PEO GO THRU LIF DO OWN THING
 & THEN WOND R WHY LIF HAS NO ANSRS & LIV UNFULFILD LIVS
 (ILUS TOM DOOLEY & LETTR TO PRES. ALMA MATER- NOTRE DAME)
 PEOPL OM BIRTH CAN ONLY HAV G THRU JS XP & THAT MEAN OF CROSS

Cross-words: Transieral
 Scrip: Mt. 27:19-25; Text: Mt. 27:25
 (Ilus Chines/Jewish men in restrant)
 Here is examp of=Transferl; Trans=shif fr 1 persn or
 objec 2 anothr & this exac wat Scrip pt out 2us
 Js on trial B4 Pilat & Pilat had giv pco ultimatum
 chooz Js or Barabas 2B releas set free
 Js pt Pilat sat dwn judgmen seat & it whil on seat
 judgmen gilt/inocenc hand dwn
 Pco knu Pilat's actin wudB releas 1 Of 2 prisms
 Eithr Js or Barabs
 Mt tel us Jew ldrs inten on deth Js & persuad crowd 2
 deman releas Barabas
 vs 21a=Pilat ask quest
 vs 21b=Peop ansr
 So now hav ansr, Pilat ask inevitbl quest-vs 22a
 vs 22b=crowd ansr, & they echo wat bin prompt 2do
 alway bin kno fac wen few loudmouths stan fring of
 crowd, crowd canB incit 2act w/out think
 this wat B dun by relig ldrs 2dispos of Js
 Pleas note=this is not 2indict all Jew pco fr that
 time 2this 4crucifixin of Js
 Same analogy hold 4Transfr gilt Pearl Harbor on preser
 Japanese
 It Jew ldrs that day incit any & all presen at trial
 2deman deth of Js, but all mank stan guilty of deman
 that deth Bcuz it sin vs salv wh on trial
 evil agin gud, man agin God
 vs 23a=so stun Pilat ask questin
 but questin arouse crowd mor; they assembl 2C blud spil
 & they wernt 2B denied
 vs 23b=Pilat herd fr them vocly & loudly
 P^{ro} pt knu cud no prevail agin this mob & his statur
 in Jeru on shaky footing anyhow
 Bin in 2clash & reportd 2 Rome & Emp & then Emp
 deman he seek 2 keep peac
 So if turn Js loos, whom pco clamor 2B execut, posibilty
 of riot certin
 So on off chanc if they were remin of customs, they
 mite relent & let Js B turn loos, Pilat gav crowd a
 visual aid
 vs 24=Pilat knu this custom of Jew pco & was 2B fnd
 writ ther laws
 Moses had writ ther Law in bk of Law=Deut 21:1-7
 Here we C Jew pco wer 2 seek 2B free of inocent blud
 2C Pilat wash hans as tho Jew ldr shud hav remin of
 law they sot 2uphol & shud hav releas Js
 But such not case
 Moses add nex 2vss=read vss 8-9
 They wer 2seek that wh was rt in site of I

but this partic inst wer so incens w/dispos him, 2/
 that G,law,& anyth knu 2B rt was ban fr minds
 vs 25=so peo respond & in othr word say=We R wil 2hav
 gilt this man deth trans 2our livs & livs of childrn
 they so sur this need 2B dun,they wil asum gilt 4
 His deth
 A mid wat seen/herd unwil Bliev this fr God
 pre conceiv notins bout Mesiah wer rdblock stop Bliev
 & Bcuz this they stud self-condem but that selfcond
 no stop w/trial Js,it go on evrday in world
 (Quote W.M.Clow fr buk=Th Day of Th Cross)
 Fr word lik thez we C all mank mus bear burdn of rej
 of G in midst humanity
 ironic thing bout this is mank up2 & includ peo in
 Gospl nartiv wer seek th One 2delivr fr bondag fnd
 selvs in
 Wen Js sed=YE SHAL KNO TRUTH & TRUTH SHAL MAK U FREE,
 they had no idea He talk fredum salv cud & did giv
 Wen Js herd words=vs 25=mus hav thot how He had seen
 angl of deth Passovr hous ther ancestr Bcuz doornpost
 bin sprinkl w/blud of lamb
 & here He was,G's ult Lamb,hear peo wil trans ther
 gilt not only on selvs,but on childrn
 & mod man 2day in serch lif & asur of relashp w/God
 is unswar he mus cum 2pt of B covr by blud this lamb
 slain fr foundatin of theworld
 man in his blindnes continu 2stumbl in dark seek &
 serch #that wh unsur of & wh G has provid thru Js Xp
 Wen Js spok of few find nro way wh lead 2 G's eteri
 I Bliev mus hav bin spk times U & I liv
 (Ilus UCC minstrs=males/female,questinbl Blief & ther
 work among AIDS victims & no spk lifestyl/etrnty:Bcuz
 J wud not hav dun this)
 w/blief as this is it any wondr peo go thru lif do
 ther own thing & wondr why lif hav no anser & they R
 liv unfulfil livs
 (Ilus Tom Dooley,lettr Notre Dame,& quest peo w/out G
 & peo on erth can only hav G thru Js Xp
 This mean of lif & why of the cros
 2thoz who R seek andrs 2lif,th cry of Transferral uttr
 by mob at trial Bcums prayr 4 th individ & famly
 HIS BLUD B ON US & ON OUR CHILDREN,that cry,or prayr
 needs 2B th desir of thoz who wud hav G reveal in t
 ther livs
 Do U kno that blud of Xp has covr Ur sins?
 This can only B realty wen cum 2 Him & acpt th salv
 He give thru deth & resurectin
 I invit U 2mak it Urs 2day if U do not alredy hav
 it or kno it

(Ilus Chinese/Jewish men in restaurant)
 W.M.Clow preachr yestyr writ buk=Th Day Of Th Cross
 WEN IN GREED U IMPOVERISH TH POOR,WEN IN PARTY SPIRIT
 U SPK OR VOTE 4 UNRITNES,WEN IN EXCITEMEN OF PASSIN U
 DEFLOWR PURITY & DECRY HOLINES,WEN IN ~~TMKXKXKXKXKX~~
 PH) U OFEND TH LOWLY,WEN IN ENVY U NOURISH EVIL THOTS
 AGINST THOZ WHO OUTSHIN U, WEN IN AMBITIN U SACR TRUTH
 & HONR,WEN U ALOW EAGR,ERTHLY DESIRS 2DESECRAT UR SOUL
 WEN U R MRECILES & UNSCRUPULUS,VENGFUL & CRUEL,BITTR
 & REMORSIES 2MEN,THEN U ALSO CRUCIFY XP.
 & WEN U SIT HARDNING UR HART AGINST ALL GRACIUS APPEAL
 TURNING AWAY IN GROSNES OF HART FR ALL THAT WUD AWAKE
 CONSCIENC W/IN U,WEN U JOIN TH COMPANY OF THOZ WHO
 WIL NEITHR BOW DWN B4 XP'S CROS,NOR BEAR IT,U R IN
 SILENC CHOOZING UR OWN DOOM AS DECISIVIY AS THO TH
 WORDS HAD BIN UTTERED, "HIS BLUD B ON US & ON OUR
 CHILDREN."
 (Ilus U.C.C. MINISTERS-INTERVIEW & SAW, QUESTIN)
 (Ilus Dr. Tom Dooley lettr pres Notre Dame)
 work w/peo SE Asia insted plish practic U.S.
 bilt hospitls,rais money,& dy tendr age 34
 Had deep relatinship w/G & in end,that relatinship
 permit him 2dy victoriously among peo sot luv/serv
 Dec 1, 1960 wrot lettr
 DEAR REV. HESBURGH:
 THEY'VE GOT ME DWN. FLAT ON MY BAK W/PLASTER,SANDBAGS
 & HOT WATR BOTTLES. I'VE CONTRIVED A WAY OF PUMPING
 UP TH BED A BIT SO THAT WYA LONG REACH I CAN GET 2MY
 TYPWRITER...TWO THINGS PROMPT THIS NOTE TO U.
 TH FIRST IS THAT WENEVR MY CANCER ACTS UP A BIT,& IT
 IS CERTINLY "ACTING UP" NOW,I TURN INWARD.
 LA I DO I THINK OF MY HOSPITLS AROUND WORLD,OR OF 94
 DOCTORS,FUNDRAISRS & TH LIKE. MOR DO I THINK OF TH
 DIVINE DOCTOR & MY PERSONAL FUND OF GRACE. IT HAS
 BCOM PRETTY DEFINIT THAT TH CANCER HAS SPRED TO TH
 LUMBAR VERTEBRA,ACCOUNTING FOR ALL TH BAK PROBLEMS OVR
 TH LAS TWO MONTHS. I HAV MONSTROUS PHANTOMS,ALL MEN
 DO. & INSID & OUTSID TH WIND BLOWS. BUT WEN TH TIME
 CUMS,LIK NOW,THEN TH STORM AROUND ME DUZNT MATTR.
 TH WINDS W/IN ME DO NOT MATTR. NOTHING ERTHLY OR
 HUMAN CAN TOUCH ME. A FEAC GATHERS IN MY HART. WAT
 SEEMS UNPOSSESSABL I CAN POSES. WAT SEEMS UNFATHOMBL
 I CAN FATHOM. WAT IS UNUTTERABL,I CAN UTTR. BCUZ I
 PRAY. I CAN COMUNICAT. HOW DO PEOPL ENDUR ANYTHING ON
 EARTH IF THEY CANNOT HAVE GOD?

"Cross-Words: Transferral"

Scripture: Matthew 27:19-25

Text: Matthew 27:25

(Illustration of Chinese and Jewish man in restaurant)

A Chinese man and a Jewish man were eating lunch in the same restaurant. Suddenly, the Jewish man got up, went over to the table of the Chinese man and punched him in the mouth knocking him off his chair. "What was that for?" demanded the Chinese man as he rubbed his jaw. "That was for Pearl Harbor," the Jewish man answered. "Pearl Harbor? I had nothing to do with Pearl Harbor. That was the Japanese who did that," the Chinese man replied. "Japanese, Chinese, Taiwanese, they're all the same to me," the Jewish man answered and went back to his table.

A short time later the Chinese man got up from his seat, walked across the restaurant and smacked the Jewish man in the mouth knocking him off his chair. "What was that for?" the Jewish man demanded. "That's for the Titanic," the Chinese man answered. The Jewish man said, "I didn't have anything to do with the Titanic." Whereupon the Chinese man answered, "Goldberg, Feinberg, Iceberg, they're all the same to me," something

Here is an example of "Transferral." Transferral is to shift from one person or object to another. This is exactly what our Scripture at this point is pointing out ~~xx~~ to us.

Jesus was on trial before Pilate. He had given the people the ultimatum of choosing Jesus or Barabbas to be released and set free. At that point Pilate sat down upon his judgement seat. It was while seated on this judgement seat that Pilate handed down his verdicts of guilt or innocence.

The people knew that Pilate's action at this point would be the release of one of the two prisoners. It would be either Jesus, or Barabbas. Matthew tells us that the Jewish leaders intent on the death of Jesus, persuaded the crowd to demand the release of Barabbas. So then, Pilate asks the question, "Whether of the twain will ye that I ~~xx~~ release unto you?" verse 21a. They answered, "Barabbas," verse 21b.

Having the answer he sought, Pilate now must ask the inevitable question, "What shall I do then with Jesus which is called Christ?" verse 22a.

The crowd all answered, "Let Him be crucified," verse 22b. The crowd was merely echoing what they had been prompted to do. It has always been a known fact that with a few loudmouths standing around the fringes of a crowd, that crowd can be incited to act without thinking. This is what was being done by these religious leaders to dispose of Jesus. Please note however, this is not to indict all Jewish people from that time to this for the crucifixion of Jesus. The same analogy holds for transferring the guilt of Pearl Harbor to the present day Japanese. It was the Jewish leaders of that day who incited any and all present at this trial to demand the death of Jesus.

But all mankind stands guilty of demanding that death because it is sin versus salvation which was on trial. Evil against good, man against God.

So it was that a probably very surprised and misunderstanding Pilate asks the question, "Why, what evil hath He done?", verse 23a.

But this question only aroused the crowd more. They had assembled to see blood spilled and they weren't going to be denied. So Pilate heard from them very vocally and Matthew records, "But they cried out the more, saying, 'Let Him be crucified,'" verse 23b.

Pilate knew that he could not prevail against this mob. His stature here in Jerusalem was on very shaky footing. He had been involved in two clashes with the Jewish people since taking command here and on both of those occasions he had been reported to Rome. The Emperor had demanded that he seek every occasion to keep the peace. So if he turned Jesus loose, whom the people were clamoring to be executed, the possibility of a riot was very real. So on the off chance that if they were reminded of their customs, they would relent and he could release Jesus, Pilate then gave this mob a visual aid. Matthew records it in these words, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude saying, 'I am innocent of the blood of this ~~man~~ just person: see ye to it.'" verse 24.

Pilate knew this was a custom of the Jewish people and was to be found written in their laws. Moses recorded this back in the Old Testament book of the Law, the book of Deuteronomy. We read in the 21st chapter of this starting at the 1st verse and reading through the 7th verse, (read this portion of Scripture). Here we see that the Jewish people were to seek to be free of innocent blood. Seeing Pilate washing his hands as though he were a Jewish leader should have reminded them of their Law which they sought to uphold and they should have had Jesus released. But such was not the case. Moses added in the next two verses in verses 8 and 9, (read these). "So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord."

They were to seek to do that which was right in the sight of the Lord, but here in this particular instance on the trial of Jesus, they were so incensed with disposing of Him that God, the Law, and anything they knew to be right was banished from their minds. And so the people ~~all answered and said~~ responded, and we read, "Then answered all the people, and said, 'His blood be on us, and on our children.'" verse 25.

In other words, they were saying, "We are willing to have the guilt of this man's death transferred to our lives and the lives of our children." They were so sure that this was what needed to be done that they were willing to assume the guilt for his death.

In the midst of all the evidence that they had heard of and seen, they were unwilling to believe that this from God. Their pre-conceived notions of who and what the Messiah was to be; and how He was to come were the roadblock that stopped them from belief. Because of this they stood self-condemned. But the stigma of self-condemnation didn't stop with the trial of Jesus, it goes on everyday in our world. W. M. Clow a preacher of yesteryear writes in his book, "The Day of The Cross," the following:

(Illustration of W.M. Clow quote page 130-31)

When in greed you impoverish the poor, when in party spirit you speak and vote for unrighteousness, when in the excitement of passion you deflower purity and decry holiness, when in pride you offend the lowly, when in envy you nourish evil thoughts against those who outshine you, when in ambition you sacrifice truth and honor, when you allow eager, earthly desires to desecrate your soul, when you are merciless and unscrupulous, vengeful and ~~bitter~~ cruel, bitter and remorseless to men, then you also crucify Christ.

And when you sit hardening your heart against all gracious appeal, turning away in grossness of heart from all that would awake conscience within you, when you join the company of those who will neither bow down before Christ's cross, nor bear it, you are insilence, choosing your own doom as decisively as though the words had been uttered, 'His blood be on us, and on our children.'"

From words such as these we see that all mankind ~~stand xxxxxxxxxxxx~~ must bear the burden of the rejection of God in the midst of humnaity. And the ironic thing about all of this is that all mankind up to and including the people in the narratives of the passion story were seeking one who would deliver them from the bondage they found themselves in. But when Jesus said to them, "Ye shall know the truth and the truth shall make you free," Jn 8:32, they had no idea that He was talking of the freedom of salvation which He could and would give to them. When Jesus heard the words, "His blood be on us and on our children," He must have thought how He had seen the nagel of death passover the houses of the ancesters of these people, because the ~~xxxx~~ doorposts had been sprinkled with the blood of the Lamb. And here He was as God's ultimate lamb, hearing these people willing to "Transfer" their guilt not only on themselves, but their children also. And modern man today in search of the truth for life and the assurance of a relationship with God is unaware that he must come to the point of being covered by the blood of this Lamb slain from the foundation of the world. Man in his blindness continues to stumble in the dark, seeking and searching for that which he is unsure of, and God provided it in the sacrifice made by Jesus Christ.

When Jesus spoke of few finding the narrow way which leads to God's eternity I believe He must have been speaking to the times in which you and I live. I was reading the other day of two U.C.C. ministers, one male and one female of questionable beliefs who are working among victims of A.I.D.S., many of whom are homosexuals and the one point they both made was that to question any of these people about their lifestyle or where they will spend eternity is to be cruel. Just accept them as they are and comfort them with the knowledge that Jesus would not have done this. With beliefs like this, is it any wonder that so many people go through this life doing their own thing and then wondering why life has no answers and they are living unfulfilled lives.

(Illustration of Dr. Tom Dooley and letter to Alma Mater, Notre Dame)

Dr. Tom Dooley was a young surgeon and doctor who organized hospitals and literally gave his life in the service to afflicted people in South East Asia. He could have had a soft medical practice in the states, but he traded that option to serve in a difficult ministry and for it, he died at

the very young age of 34. But he had a deep relationship with God and in the end it was that relationship which permitted him to die victoriously among the people he sought to love and serve. On December 1, 1960 he wrote a letter to the president of Notre Dame his alma mater. This is what he wrote:

Dear Rev. Hesburgh: They've got me down. Flat on my back with plaster, sand bags, and hot water bottles. I've contrived a way of pumping up the bed a bit so that with a long reach I can get at my typewriter....Two things prompt this note to you. The first is that whenever my cancer acts up a bit, and it is certainly "acting up" now, I turn inward. Less do I think of my hospitals around the world, or of 94 doctors, fundraisers and the like. More do I think of the Divine Doctor and my personal fund of grace. It has become pretty definite that the cancer has spread to the lumbar vertebra, accounting for all the back problems over the last two months. I have monstrous phantoms, all men do. And inside and outside the wind blows. But when the time comes, like now, then the storm around me does not matter. The winds within me do not matter. Nothing earthly or human can touch me. A peace gathers in my heart. What seems unpossessable I can possess. What seems unfathomable, I can fathom. What is unutterable I can utter. Because I can pray. I can communicate. How do people ~~xx~~ ~~xxxxx~~ endure anything on earth if they cannot have God?"

And the people on earth can only have God through Jesus Christ. That is the meaning of the cross. To those who are seeking the answer to life, the cry of "transferral" as uttered by the mob at His trial becomes a prayer for the individual and those of his family. "His blood be on us, and on our children." That cry, or prayer needs to be the desire of those who would have God revealed in their lives.

Do you know that the blood of Christ has covered your sins? This can only be a reality when we come to Him and accept the salvation He gives through His death and resurrection. I invite you to make that yours today if you do not already have it or know it.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 22, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: Mike Gamble and Lori Weisenstein
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 238 "Jesus Shall Reign Where'er
the Sun"
*Ascription
*Exhortation
*Confession (In Unison) O God, you know how we are exposed
to the world's temptations, but you also know that we
would like to be righteous. Grant us the strength to
follow our Master down the road of discipleship, even
though we know we shall surely meet the cross at the
end of that road. Forgive us for all sin that prevents
us from following Him rightly, through the same Jesus
Christ our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment with Bill
Hymn No. 84 "My Faith Looks Up to Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "I Will Sing of My Redeemer"
Scripture: Matthew 27: 29-31
Sermon: "Cross-Words: Insignia"
*Hymn No. 235 "Jesus Is Lord of All"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

Kevin Snyder and John Penrod will greet our members and
guests this morning at the door.
The beautiful flowers that decorate our service this morning
were given by Mr. & Mrs. Jim Gannon in honor of their
10th anniversary.
Ushers for today are: Dick Mangel, Danny Mangel, Don
Kingsley and Dick Dally.
Nursery will be provided today by Mrs. Virginia Mangel.
Attendance last Sunday was 103 with 13 visitors.
Visiting the hospital this week will be Rick Vinroe and
Ken Draxinger.
*Hospitalized: Ralph Bonnett in BMH.
Mrs. Edna Tait is now in Sunnyview Home.
SUNDAY - Youth Group at 7:00 P.M.
MONDAY - VBS Meeting at 7:00 P.M.
begin making Easter Eggs at 7:00 in kitchen.
THURSDAY - Choir practice at 7:00 P.M.
BENEVOLENCE COMMITTEE will meet on March 30 at 7:00 P.M.
COUNCIL MEETING is April 1st....no April fools.
*Once again the choir will be on television. The schedule is
March 29 at 7 P.M., March 31 at 9 A.M., and April 2 at
1 P.M. Tune in to channel 3.
*Remember the Leadership Training classes that will begin
April 21st. It's not too late to sign up yet. Let the
Pastor or Secretary know if you are interested.
You still have time to order your Easter Eggs if you haven't
already. See Ginny Mangel or give her a call.
Palm Sunday we will be taking new members into the church.
Please let the office know if you or someone you know is
interested in joining.
*Love Leaves are still available if you wish to participate
in our project. They will be collected during the service
on Easter Sunday.
LILLY TIME IS HERE!! If you wish to order an Easter Lilly
please drop a note in the offering or let Ginny know. The
price is \$5.25 each and are 3-4 blooms. Deadline April 8th.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your life
by coming forward to the altar. The invitation gives the
opportunity to accept Christ as Savior, to pray, to
meditate, or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 15, 1998

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

JAKE - HAPPY BIRTHDAY - 18TH

*HYMN
PRAYER/OFFERING
*GEOLOGY
ASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 27:27-31

SERMON: "CROSS-WORDS: INSIGNIA" - ST. PAUL'S, BUTLER 3/22/87

*HYMN
*BENEDICTION
*POSTLUDE

JENNIFER - BARY/PREF

BENARD -

SCRIP: MT 27:27-31; SERMON: "CROSS-WORDS: INSIGNIA"

WEBSTER DEFINES "INSIGNIA" AS:

"BADGES...EMBLEMS...OR OTHER DISTINGUISHING MARKS, AS OF RANK MEMBERSHIP, OUR SCRIP SHOWS INSIGNIA OF JS IN ITS ENTIRETY ETC.

JS WITHSTOOD ALL-NITE INTER OF JEW LDERS

BT 2PILAT, WHO SEND 2HEROD BECAUSE HE JEW/GALILEAN, HEROD JURISDICTION

1 WOULD SEND BACK 2PILAT, BECAUSE HE COULDN'T IMPOSE DEATH SENTENCE

BUT 2PILAT JS GAVE THROUGH MOCKERY OF TRIAL

PILAT COMPLETE FAILURE BECAUSE JS RELEASED ABOUT SCOURGE OF JS ON

PILAT'S ORDERS, THEN RELEASED 2 SOLDIERS 2B PREP 4 CRUCIFIXION

SOLDIERS HAD LITTLE DIVERSITY IN LAND OF JEWS, WHEN MUSKIN CONSIDERED

2B THE END OF THE WORLD

THEIR LIVES MADE DIFFERENCE BECAUSE THEY STUBBORN/UNYIELDING PEOPLE

AT TIMES MAY SEEM LIKE THEY ROMANS WERE THEIR CAPTIVES OF JEWS & NOT

OTHER WAY ROUND

IN ROMAN EMPIRE, THE JEWS ONLY CONQUERED NATION NO HAVE GIVEN UP RELIGION

THIS CONCESSION ROME GIVEN GRUDGINGLY BECAUSE JEWS REFUSED BOW DOWN TO ROMAN

EMPEROR, THEY WOULD DY 1ST RATHER THAN DO THAT

SO WITH LITTLE FUN & RECREATION ROMAN SOLDIERS TOOK WHATEVER OPPORTUNITIES

THEY HAD TO AMUSE THEMSELVES

ONE SUCH OPPORTUNITY WAS 2 PREP PRISONERS 4 EXECUTION

JS MUST HAVE BEEN SPECIAL CASE FOR THEM..... MATTHEW TELLS US ----

VS 27 - HERE RARE TREAT - POLITICAL PRISONER, SET SELF UP AS A KING

VS 28 - PROB SOLDIERS WORN/FADED DRESS TUNIC - SCARLET/PURPLE - ROLLY

DYES/COLORS NO AVAILABLE GENERAL PUBLIC - MAKE JS LOOK LIKE A KING

HIS FIRST "INSIGNIA" - A SCARLET - RED ROBE

VS 29 BUT ROBE ON, SOMEONE MAY ASK, "WHAT'S A KING W/OUT A CROWN"

SO NOW SYMBOLICALLY, HERE WAS KING WITH INSIGNIA OF HIS OFFICE

BLIND FLOWERS/RED, RED ROBE COVER HIM - SYMBOLIZE SHED BLOOD COVER MANKIND

CROWN OF SIN WHEN WE SURROUND EVERY PERSON - BUT ONE THING MISSING -

VS 29B - THE INSIGNIA OF ROYALTY - A SCEPTER - THIS CASE MENT AS MOCKERY

BUT ACTUALLY A "REED" WAS FIT INSIGNIA OF SCEPTER FOR JS

HE WAS FRAGILE, LIKE BLADE GRASS ONLY LONGER, COULD CRUSH/BREAK BY RAIN,

WIND, SNOW, HAIL, TRAMPLE UNDERFOOT & GOD USE TEACH LESSON

HE FULFILL ISAIAH SAY - OPEN NOT HIS MOUTH, LIKE SHEEP BUT SHEAR IS DUMB

PAUL WROTE 1 COR 1:27-28

BUT G HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE

& G HATH CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE THINGS WHICH

ARE MIGHTY; & BASE THINGS OF THE WORLD, & THINGS WHICH ARE DESPISED, HATH

G CHOSEN, YEA, & THINGS WHICH ARE NOT BECOMING KNOWN THINGS THAT ARE."

THIS EXACTLY WAT JS WAS & WAT G DID THRU HIM 2/
 IN EYES OF WORL HE "NUTHIN"
 ISA WRIT=HE WAS DESPID & REJECTD BY MEN"
 TH/SOLDIERS AFTR PREP HIM 4THER HORSEPLAY MOCKD HIM FURTHR ---
 VS 29C-TO AD INSULT TO INJURY MADE SPORT OF HIM IN HIS HELPLESS
 CONDITIN & SITUATIN - VS 30
 BUT THER IGNORANC THEY WER FULFIL WAT HAS BIN PROPHESED BPUT
 HIM. UMTIME IN G'S FUTUR EVENTS
 THER IS YET A TIME WEN ALL MANK WIL BOW DWN AT TH/NAME OF JS XP
 & WIL WORSHIP HIM A K OF KINGS & L OF LORDS
 G GAV A PREVIEW OF WAT WIL CUM AT LATER TIME
 VS 31=FOR THEZ SOLDIERS & OTHRS,THUS ENDS TH/ERTHLY REIGN OF JS XI
 HIS REIGN SHORT LIVD,OF LITTL/NO CONSEQUENC
 HE NO USE POWR OR MAK CHANGS IN SOCIETY:EVRTM WENT ON AS B4
 EVN AFTR HE DED ON CROS,HIS LIF NO HAV CHANG COMPLEXIN OF LIF
 SURE THER WER & R SUM CHANGD PEOP, BUT 4MOS PART LIF GO ON IN
 WORL FOR MAJORITY OF PEOP
 BUT WAT WORL THEN & MUCH OF WORL 2DAY DUZNT UNDRST IS HIS KINGDM
 IS NOT ONE WH/WILB RULD POLITICLY
 SO HERE R INSIGNIA OF JS, BUT THER WER 2MOREIN VS 35=READ
 VS 35A=THIS MEANS SIMPLY TUK 2PLAC EXEC,NAILD ON CROSS
 CROS INSTRU OF TORTUR,BUT 4 JS BCAM HIS THRONE
 IT MENT AS MOCKRY/HUMILIATIN,BUT ALONG W/OTHR "INSIGNIA" THEZ
 ALL SIGNIFY AUTHORITY 2RULE & REIGN
 HIS AUTHORITY OVR SIN/DETH & RULE OVR INDIVID LIVS THOZ WHO CUM
 2HIM & ENTR HIS KINGDOM THRU FAITH
 VS 37=THIS FINAL "INSIGNIA" & THIS WAS DUN AT PILAT'S ORDERS
 THER IT WAS 4ALL TO C=THIS IS JS TH/KING OF TH/JEWS(JN 1:11-turn

vs 27 - prisoner setup self as King
 vs 28 - soldiers worn dress tunic/cloke
 vs 29A-sport progres
 vs 29B-symbol authority - Isa 53:7
 Cor. 1:27-28
 vs 29C-truth wat wil sunday be
 vs 31-end this erthly King
 vs 35-cross=Seat of authority
 vs 37-Final Insignia & tell truth
 Jn 1:11 - His purpose
 1:12 - wat happen
 1:13 - how take place
 (Ilus eldrly lady & BRING)

IN SIGNIA = ~~BAPE~~ BAPPE EMOLEM OR DIST.
 BAPPE EMOLEM OR DIST.

WAT THEY DIDNT KNO WAS THAT IN THIS MOCKRY OF JS, THEY WER TEL
 TH/TRUTH SO PROFOUNDLY
 THEZ JEWS WER TH/CHOSN PEOP OF GOD & GOD CAM IN2 TH/WORL IN
 TH/PERSN OF JS XP 2BRING SALV 2 TH/JEWS
 AP "L JN TELS US OF THIS IN HIS GOSPEL CHAPTR 1,
 V 1=TH/JEWS REJECTD JS
 BUT W/REJECTIN BY TH/JEWS THER WER ALSO THOZ WHO ACPTD HIM
 VS 12= AND JUS HOW DID THIS TAK PLACE???? TH/NEX VS TELS US
 VS 13=SO INSTED OF JUS B KING OF TH/JEWS, JS WAS KING OVR ANY
 & ALL WHO R BORN AGIN BY THER ACCEPTANC OF HIM AS TH/SAVIO
 A ROBE, A CROWN, A SCEPTER, A THRONE & A TITLE
 ALL THEZ R THE "INSIGNIA" OF A KING & A KINGDOM
 (ILUS OF ELDERLY DYING WOMAN AND HER WORDS, "BRING")
 THAT IS THE "INSIGNIA" WH/HAS BIN PLACED ON JS XP 4ALL TIME &
 4ALL ETRNTY
 HE IS TH/KING OF KINGS, & TH/LORD OF LORDS!
 SUNDAY TH/WORL WIL C THIS & RECOGNIZ HIM AS THAT & 4THAT
 MAN CAN CONTINU TO MOCK HIM & ATRIBUT TO HIM THE WORTHLES
 "INSIGNIA" OF
 A MAKSHIFT ROBE
 A CROWN MADE OF THRONES
 A REED FOR A SCEPTER
 A THRONE MADE FROM A CROSS
 A TITLE PLACED OVER HIM IN MOCKERY
 BUT THEY CANNOT REMOVE OR DENY TH/FACT THAT ALL OF THEZ COMON
 THINGS WER TH/START OF HIS REIGN WH/SHALL HAV NO END
 DO U KNO HIM AS THE LORD OF UR LIF????
 DUZ HE REIGN IN UR HART & LIFE????

"Cross-words: Insignia"
 Scrip: Mt. 27:27-31; Text: Mt. 27:29
 Web dic defin Insig=badg,emblem,othr dist mark of rank membership,etc
 In Scrip this morn Insig of Js shown
 Js had withstod alnite intero of Jew ldrs;bin brot B4 Pilat,sent 2 Herod Bcuz Jew & Gal undr Herod; s. & bak 2 Pilat Bcuz Herod cud no impos deth sent Stan B4 Pilat,went thru mockry of trial & Pilat plar 2hav Js releas,caus him scourg Js & releas 2 Romn soldiers & prep 4 executin
 Soldiers had litl diversin this land of Jews & most them prob thot this end of worl ther livs made dif by stubborn,unyield peo & at times may seem Romns captivs of Jews insted vice/versa w/in Romn Emp,Jews only conc peo no giv up religin this was concesin Rome gav up Bgrudg Bcuz Jew refus 2bow dwn 2 Romn Emp,they wil 2dy lst
 So w/litl way fun & rec soldr tuk watevr op 2amus selv 1 thoz ops was 2prep prisnr 4 executin & Js mus hav bin specil case 4them
 vs 27=Here was rar treat,& not 2oft deal w/prisnr who set self up as king,so they tak advantag of this
 vs 28-in all prob it was soldrs worn tunic
 Sacr/purpl wer colors of royty & thez 2dys no avail 2 gen public
 So Js aray scar rob/clok signify He a king & rob lst Insig givn 2 Js prior 2 curcifix
 vs 29a=Evid sport start out w/jus robe & then=Wats a king w/out a crown=so fashin crown thorn fr/puncturs hed/thead by thorn,blud flo dwn face Js symbol was sign tuk burdn sin of mank on self & He w/Him 2 cross
 He covr w/scar robe & sigfy Blud & covr mank but 1 thing lak & read=vs 29b
 2B king crown/robe need,but also Insig tru royty Sce But in wat thez soldrs thot ult humil=Reed,set 4th truth of Js
 Reed in rt han Js symbol His charactr He spok of B meek & mild,thruout whol ordeal B4 acuzr open not mouth & as lam B4 shears is dumb
 He th fulfil wat G spok thru proph Isa & stud B4 acuzrs w/simpl reed in han & litrly lk lik king
 Reed very fragil,cudB crush dwn,beatn 2erth w/rain snow,hail& cudB traml undr foot man walk on it
 Yet G use as lewn 2B taut 2 mank
 P writ=1 Cor 1:27-28=READ THIS
 This exac wat Js was & wat G did thru Him

in eys worl He nuthin=He was despis,rejected of men?/
 Vs 29c=2add insul 2injury made sport Him in helples conditin & situatin
 But in this crude situatin,He sho wat G sed wud tak plac sumtim in futur.
 Ther yet 2cum time wen all mank wil bow knee 2 Js worship Him as King of Kings, Lord of Lords
 vs 30=folo wat tuk plac soldrs quarts
 4thez soldrs & all othrs,here end erthly ~~xxx~~ reign this King Js Xp
 it shortliv & of litl conseq;He no mak chang in society or asert powr,& evrth went on as B4
 Ewn aftr ded on cros,impac no chang complex lif
 Sum peo thru yrs hav chang Bcuz Js Xp,but vast major liv lif as want 2
 But wat worl then & now no undrstan,Js kingdm is not a political kingdm
 vs 35=simply He killed,but mean nail hand/feet 2cross that cross was thron wh/Bgan His rule & it Insignia it ment as mockry,humil butw/robe,crown,reed,cross set His seat of authorty
 that authorty lay not in politicl positin,but in th ruling of individ livs & peo entr by faith in Him
 His authorty was ovr sin & deth
 Final Insig=vs 37=Ter 4all 2C=JS K OF JEWS
 But wat no underst in this mokry,they tel truth prof Jews wer chosn peo of G & G cam in2 worl 2bring salv 2 Jews=Jn 1:11
 so wat hapn?=Jn 1:12
 & how tak plac?=Jn 1:13
 So insted of B jus K of Jews,Js K ovr any & all who R born agin by aceptanc of Him as Sav
 A ybe,a Crown,a Scepter,a Thron,& a Titl=th Insignia or symbols of a King & a kingdom
 (Ilus elderly lady dy & say=Bring=Bring 4th royl diad, That is Insig wh/Bin plac on Js Xp 4all time & eternty
 He is K of K's,& L of L's & sunday worl wil C this & recogniz Him 4that
 men can continu 2mok Him & atribut 2 Him th worthless
 Insig of humilty=a makshift robe,a crown of thorns, a reed 4 a scepter,a thron made fr/cross,& a titl of mockery
 But they canot remov or deny th fac that all thez comon things wer start of His reign,wh shal hav no end
 Do U kno Js as K of Ur lif?
 Duz He reign in Ur hart & lif?
 I invit U 2mak that a realty if U hav not alredy dun so

"Cross-Words: Insignia"

Scripture: Matthew 27:27-31

Text: Matthew 27:29

Webster's Dictionary defines the word "Insignia" as, "badges, , emblems, or other distinguishing marks, as of rank, membership, etc."

In our Scripture this morning the "Insignia" of Jesus is shown in its entirety. Jesus had withstood the all night interrogation of the Jewish leaders; He had been brought before Pilate, who had sent Him to Herod because He was a Jew, A galilean, and under Herod's jurisdiction; then He had been sent back to Pilate because Herod could not impose the death sentence. Standing before Pilate, Jesus had gone through the mockery of a trial. Pilate's complete failure to have Jesus released brought about the scourging of Jesus on Pilate's orders and then He was released to the Roman soldiers to be prepared for His execution by crucifixion.

~~A part of the lives of the Roman soldiers must have had was to not only~~
~~xx~~

The soldiers must have had little diversion in this land of the Jews which probably most of them considered to be the end of the world. Their lives were made difficult by these stubborn and unyielding people. At times it may have seemed that the Romans were the captives of the Jews and not the other way around. Within the Roman Empire the Jews were the only ~~one~~ conquered nation which did not have to give up their religion. This was a concession Rome grudgingly had to give because the Jews simply refused to bow down to the Roman Emperor. They were willing to die first rather than do that.

So with little in the way of fun and recreation the Roman soldiers took whatever opportunities ^{WERE} presented to them to amuse themselves. One of those opportunities was provided by the preparation of prisoners slated for execution. Jesus must have been a very special case for them. We are told by Matthew "Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers." verse 27.

Here was a rare treat. It wasn't too often they had the chance to deal with a political prisoner, or one who had set himself up as a king. So they were going to take advantage of this.

The first thing they did, "And they stripped Him, and put on Him a scarlet robe," verse 28.

In all probability it was one of the soldier's worn and perhaps faded dress tunics. Scarlet and purple were the colors of royalty. ~~xx~~ These two dyes were not available to the general public. So Jesus was arrayed in a scarlet cloak, or robe of some kind to signify that here was a king. The robe was the first of the "Insignia" given to Jesus prior to His crucifixion.

Then we read: "And when they had plaited a crown of thorns, they put it upon His head."

Evidently, as this sport started out and a robe of sorts was fetched to make

Jesus appear as a king, one or some others of the soldiers may have asked, "What's ^Aking without a crown?" And so they fashioned a crown made of thorns and placed that on His head. From the punctures on his head and forehead by the thorns, the blood flowed down His face. And symbolically here was the sign that He took the burden of sin of mankind on Himself and carried that with Him to His cross. He was covered with the Scarlet Robe which may easily signify the blood, His blood covering all mankind, and the crown of sin which surrounds the life of every person.

But there was one thing ~~ix~~ still lacking and so we read, "And a reed in His right hand."

To be a king the crown and robe was needed, but also the "Insignia" of true royalty and kingship, the scepter. But in what these soldiers may have thought was the ultimate humiliation, the reed as a scepter, ~~the~~ set forth the truth of Jesus. That reed in the right hand of Jesus was a symbol of His Character. He spoke of Himself as being meek and mild. Throughout all of this ordeal of His arrest and trial, He stood before His accusers and "opened not His mouth and as a sheep before its shearers is dumb," He was the fulfillment of what God had spoekn through the prophet. He stood before His accusers with a simple reed in His hand and literally looked like a king.

The reed~~d~~ was a very fragile thing probably much like a blade of grass, only of a little more length. The reed~~d~~ He held could be crushed down and beaten to the ~~earth~~ with the rain, or snow, or hail; it would be trampled down under the foot of ~~man~~ walking over it. But yet God used it to teach His lesson to mankind. Paul wrote to the Corinthian church in his first letter, chapter 1, verses 27 and 28, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and ~~things~~ which are not to bring to nought things that are."

This is ~~exactly~~ what Jesus was and what God did through Him. In the eyes of the world He was nothing. "He was despised and rejected of men."

The soldiers after they had prepared Him for their horseplay then mocked Him further and we read, "And they bowed the knee before Him, and mocked Him saying, "Hail, King of the Jews!" And they spit upon Him, and took the reed, and smote Him on the head."

To add insult to injury, they made sport of Him in His helpless condition and situation. But in this bit of crude homage they were fulfilling what has been prophesied of Him which will occur in God's future. ~~Atxxxxxxtime~~ There is yet a time to come when all mankind will bow down at the name of Jesus Christ and worship Him as King of Kings and Lord of Lords. God was giving a preview in all of this of that which will one day come to pass.

Following what took place in the quarters of the soldiers, Matthew then simply writes, "And after they had mocked Him, they took the robe off Him, and put His own raiment on Him, and led Him away to crucify Him."

For these soldiers and all others who may have heard of this, or took part in it, thus ends the earthly reign of Jesus Christ. It was short lived and of little consequence. He didn't use any power, or make any changes in society. Everything went on from that day to this as before. Even after He was dead on the cross, the impact of His life hasn't changed the complexion of life too much. Sure, there are and have been some changed people, but for the most part life goes on as usual for the majority of the world. But what the world then, and much of the world today doesn't understand is that His kingdom is not one which will be ruled politically.

So here are the "Insignia" of Jesus. But there remained two others which completed those emblems or distinguishing marks of this man. In the 35th ~~chapter~~ verse we read simply in the beginning of the verse, "And they crucified Him."

That means of course that they took Him to the place of execution and they put Him on a cross made of wood and fastened Him to it by nailing His hands and feet to it. That cross was the instrument of torture, but for Jesus it became His throne from which He began His rule. It was meant as a mockery and humiliation for Him but along with His robe, His royal crown, and His scepter signifying His authority to rule, that cross set forth His seat of authority. From this unintentional throne He began ~~xx~~ His reign over the entire world. His authority lay not in leading a political position, but instead lay in ruling over the individual lives of any and all who entered into His kingdom by faith in Him. His authority was over sin and death.

The final "Insignia" of Jesus was what Pilate had placed over His head as He hung on that cross. And in the 37th verse Matthew writes, "And set up over His head His accusation written, 'THIS IS JESUS THE KING OF THE JEWS.'"

There it was for all to see, "JESUS, THE KING OF THE JEWS." But what they didn't understand in perhaps using this as a mockery of Him, was that they were telling the truth so profoundly. The Jews were the chosen people of God. And God came into the world in the person of Jesus to bring salvation to the Jews. John tells us, "He came unto His own, and His own knew Him not." So what happened was that, "As many as received Him, to them gave He power to become the Sons of God, even to them that believe in His name." Jn 1:12.

And how did this take place, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn 1:13.

So instead of being just "The king of the Jews," Jesus was King over any and all who are born again by their acceptance of Him as their Savior.

A robe, a crown, a scepter, a throne, and a title, the "Insignia," or symbols of a king and a kingdom.

(Illustration of elderly dying woman and her words, "Bring.")
xx "An elderly lady was dying. She kept saying, "Bring...." that was all she could say because she was so weak. Her family frantically brought to her bedside all that they could imagine she wanted brought to her. They brought all of her favorite things like her needlework and yarn but she just

shook her head no. They brought the family dog, the grandchildren, and were desperate to bring to her that which they believed she wanted. But again and again she shook her head no. Over and over she repeated the one word, "Bring..."

But just before she died, she gained strength enough to sit up in her bed and when she did she said, "Bring forth the royal diadem and crown Him Lord of all."

That is the "Insignia" which has been placed on Jesus Christ for all time and eternity. He is the King of Kings and the Lord of Lords. And someday the world will see this and recognize Him for that and as that. Men can continue to mock Him and attribute to Him the worthless "Insignia" of humility, a makeshift robe, a crown made of thorns, a reed for a scepter, a throne made from a cross, and a title of mockery. But they cannot remove or deny the fact that all of these common things were the start of His reign which shall have no end.

Do you know Jesus as the King of your life? Does He reign in your heart and life? I invite you to make that a reality if you have not already done so.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 29, 1987

Mr. Dale Rice, Minister of Music

Mr. Bill Pieringer, Youth Director

Acolytes: Lori Weisenstein and Mike Gamble

+ + + + +

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 268 "Jesus, Thy Blood and Righteousness"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen...

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 246 "Man of Sorrows," What a Name!

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem:

Scripture: Luke 23: 27-31

Sermon: "Cross-Words: Compassion"

*Hymn No. 224 "If That Isn't Love"

*Closing Chimes

*Benedict'

*Postlude)

The beautiful flowers that decorate our service this morning were given by Mrs. Genevieve Nohach and Beverly in memory of Nick Nohach.

Rick Vinroe will greet our members and guests this morning at the door.

Ushers for today are: Marge Smiley, Donna Stewart, Genny Nohach, and Lucille Tack.

Attendance last Sunday was 122 with 17 visitors.

Visiting the hospital this week will be Sandy Sheppeck, Marie Henry and Helen Riemer.

Nursery will be provided by Mrs. Sue Gamble.

>Hospitalized: Ralph Bonnett and Mrs. Ellen Schildroth

in Butler Hospital. *SALLY CUABNON?*

SUNDAY - Youth Group at 7:00 P.M.

MONDAY - Benevolence Committee meeting at 7:00 P.M.

WEDNESDAY - Council meeting at 7:00 P.M.

THURSDAY - Choir practice at 7:00 P.M.

April 6th at 7:00 the Finance Committee will meet.

Good Friday breakfast will be held on April 17th at 6:00 a.m.

at the YMCA. See Jake Harmon or Ken Weitzel for tickets.

The choir will be on TV March 29 at 7 p.m., March 31st at

9 a.m., and April 2 at 1 p.m. Tune in channel 3 or 26.

Palm Sunday we will take new members into the church. If you or someone you know is interested in joining please let the office know.

Easter Lillies should be ordered now. If you wish to order one please let the office know or see Ginny. You may drop a note in the offering plate. Price is \$5.25 each.

Deadline to order is April 8th.

Those of you who baked cakes for the fish fry, please check to see if you have the correct pan. We have a woman who cannot find her good cake pan.

>Love Loaves are still available if you would like one. They will be brought in on Easter Sunday.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, the pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 22, 1998

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

BIBLES SPECIAL 8/5 - 2 NIV

MEETING SS TEACHERS/HELPERS MAR 29

EASTER EGG DROPS TO MAKE THIS WEEK

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: LUKE 23:27-31

SERMON: "CROSS-WORDS: COMPASSION - ST. PAUL'S, BUTLER
3/29-87

*GOSPEL

*BENEDICTION

*POSTLUDE

CAROL/BILL
TORNADO VICTIMS
JENIFER
BEANNA
KATHY/BILL

SCRIP: LK 23:27-31; SERMON: "CROSS-WORDS: COMPASSION"

(ILUS WAT IS COMPASSIN?? - COMPASIN IS UR PAIN IN MY HART)

THIS IS WAT JS SHOWED IN HIS ERTLY LIFE/MINISTRY

(EXAMPL LK TEL OF JS IN CITY OF NAIN & RAIS DED SON TO LIFE)

JS POLO BY DISCIPLS

A CROWD POLO HIM ALSO

NEWS OF JS PAS THRU AREA DRAW LRG CROWDS

LUKE RECORD PART OF THIS LIKE THIS - CHAPTER 7:12 - (READ)

(EXPLAIN WIDOW, ONLY SON, NOW DED, ALL ALONE)

VS 13-SIMPL STATMENT - "HE HAD COMPASIN ON HER"

COMPASSION IN GRK MUCH DEEPR/RICHR MEAN THAN IN ENGLISH

MEANING-TO HAV TH/BOWELS YEARN

2HAV A DEPTH OF FEELING, OF SYMPATHY, OF CONCERN, OF CARE THAT

CUMS FROM TH VERY DEPTHS OF PERSN SHO THIS EMOTIN

MATTHEW TELLS US JS HAD COMPASSIN ON 4 DIF OCASINS

MARK ALSO RECORDS 4

LUKE GIVS US THIS ONE CINCIDENT

HOW MUST THIS HAV LOOKD OR SEEMD 2THOZ AROUND JS????

DIF GRPS & DIF BLIEFS MUCH LIK OUR TIMES

ONE SIGNIF GRP WAS GRP CALLD "STOICS"

(ILUS OF STOICS & STOICISM & JS AS SON OF GOD)

THER 4 SUM QUESTIN & NO UNDRST,

BUT OTHRS SAW THIS DEPTH OF FEELING WH/NOT EVIDENT MOS SOCIETY

IT SHO JS CAPABL OF DEEP EMOTIN 4 & TO PEOP

NOW HE B LED TO PLAC OF EXECUTIN

WALK INSID HOLOW FORM BY 4ROMN SOLDIERS, CARTY CROSBAM OF CROS

TIRD, EXHAUSTD, BADLY BEATN, STRNGTH FAIL, FAL & NO CAN CONTINU

VISITOR 2JERU PRES INTO SERVIC TO CARRY CROSBAM OF JS

JSIN TAKS LNGEST WAY 2REACH EXECUTIN SITE

GIV POPULAC OPTTUNTY 2C CRIMNAL & WHY BEING EXECUTD

SOLDIER IN FRONT WARY PLACARD WH/TEL WHY DETH PENALTY

GIVS PEO FAIR WARN 2OTHRS WHO FND GILTY SAME CRIME

THIS ROUTE FR/PILAT JUDGMEN HALL 2CALVARY WAS CILLED.....

"THE VIA DOLOROSA" OR, "THE WAY OF PAIN"

IT WAS "THE WAY OF PAIN" ALL TH/WAY FOR JS

SO IN ALL PROB BCUZ INTENS PAIN & SUFFR 4 JESUS IT SLOW EVR

THING DWN 2INCIDENT WH/RECORD HERE BY LUKE

LUKE TELLS US ---- LK 23:27 --- (READ THIS)

VS 27=THIS WASNT JUS WOMN WHO FOLLO HIS MINISTRY FR/TWN 21WN 2/
 THER MANY WOMN HERD,KNU OF HIM & LUV HIM, & THUS REACH OUT
 2HIM IN ONLY WAY THEY CUD
 KNU CUDNT STOP EXECUTIN & THER PRESENC NO INFLU ANYTH
 BUT KNU B THER CONVEY 2 JESUS THEY CARED
 AS PROCESIN DWN TH/STREETS, THEZ WOMN PROB PUSH OUT OF WAY
 TF) PROB LKD UPON AS ROADBLOCKS 2PERFORMANC OF JUSTIC
 AN/ AFTRA LL - THEY JUS WOMN IN MALE-ORIENTD SOCIETY
 AN IMPEBIMENT
 TO ANY & ALL WHO KNU OF JS,THIS WAS GRAV INJUSTIC & BCUZ THIS,
 THEZ WOMN REACH OUT 2 JESUS ONLY WAY DUD- THEY FOLLO & CRY 4HIM
 VS 28=JS WAS TEL THEM THEY NO UNDRSTUD WAT THIS ALL ABOUT
 THEY LK AT NOTHR MAN B PUT 2DETH EVN THO INOCENT,BY EVIL MEN
 BUT JS KNU WAS GIV LIF 4MANK & HE PT THEZ WOMN 2SEVER TIME
 2CUM IN FUTUR
 VS 29=30=JS REMIN THEM OF PROPH FR/HOSEA CONCERN FUTUR
 WUD CUM DAYS WOMN WUD WISH NEVR HAD CHILDREN & THOZ UNABL 2HAV
 CHILDREN WUD CONSIDR SELVS FORTUNAT
 HE WAS PT 2DAY WEN JERU WUDB OVR RUM & 4THEZ WOMN & INHABS OF
 JERU WUD HAV DAYS HARDSHIP/TRIBULATIN
 (ILUS OVER RUN OF JERUSALEM IN 70 A.D.)
 THIS TIME JS WAS REFER THAT WAS COMING & THEY WUD CRY OUT
 VS 30=PEOPL WUD DESIR DETH MOR THAN LIF BCUZ OF HARD TIMES
 VS 31=JS CONCLUD REMARKS W/ANALOGY HERE
 MEANING=IF ROMAN WUD PERPETRAT SUCH ATROCITIES ON JS-GREEN-WUD)
 YNG,STRNG & SORC OF LIF,WAT WUD THEY DO TO TH/JEWISH NATIN --
 (DRY-WUD)- OLD,BARRN & RIPE FOR JUDGMENT
 OTHR WORDS,THER WUDB NO COMPASIN FOR ANYONE
 COMPARISONS HERE: WOMEN FOR JESUS
 THEY SAW VICTIM OF TYRANY OF RELIG LDERS & ROMANS
 INOCENT BLUD B SHED
 JESUS FOR WOMEN/OTHR=THEY NO UNDRST THIS PART G'S PLAN
 DANJER IS 2ONLY C HIM AS DIVIN, OR ONLY AS HUMAN - (EXPLAIN)
 SO WAT IS COMPASSION AS LERND FR/JS EXAMPE HERE?????????
 (ILUS PRINCE OF WALES VISIT HOSPITAL FTR WW I, & SOLDIER)
 THAT IS COMPASSION
 JS IS SHARING 2DAY IN UR SUFFRINGS
 HE IS BSID EA US AS WE HURT, OR MOURN, IN HRS OF NEED
 TH/PRINCE OF PEAC MUCH LK PRINC OF WALES IS WAIT 2REACH OUT
 AND MINISTR TO YOU
 TAK HIS LUV & COMPASIN HE EXTENDS TO YOU

"Cross-Words: Compassion"
 Scrip: Lk 23:27-31; Text: Lk 23:27Q28
 Expl=Lk 12-13a
 very simpl=He had comasin on her
 Compasin in Gr,much richr than Eng=2hav th bowels yer
 othr word=hav depth feel,symp,concern & care wh cum
 fr)epth of persn sho emotin
 Mt 21 us Js had comp 4 dif ocasin
 Mk record 4 also & Lk giv us this 1
 in ea=Comp mean deep emotin of Js in partic circumst
 In Scrip Js B led by soldrs 2 plac executin
 As norml walk holo sq form by 4 Rom soldrs,& cary cros
 He tired,bad beatn,exhaust,str fail & falls
 visitr 2 Jeru 4 Pasovr-Simon cary cros
 As usul procesin tak longes way 2 Calvary 2giv populac
 chanc C prisnr &giv warn 2 peo
 Soldr walk front cary placard w/crime writ on it
 Rte fr Pilat judg seat 2 Calvary cal=Via Dolorosa &
 this mean=The Way of Pain
 & it was jus that 4 Js
 Bcuz sever pain,suffr He go thru,all prob procesin
 slo dwn & read=Vs 27
 Now this wasnt jus womn folo in ministry,but many othr
 they herd of Him,saw Him,etc & wer reach out expres
 only way cud
 knu cudnt stop executin & awar influ by presenc wud
 do no gud
 but knu jus B ther convey 2 Js they care
 & as Js procesin wend way dwn sts thez womn wer prob
 push out of way & lk as rdbloks 2swif & prompt perf
 of justic
 after all,jus womn & masc society lk as impedment
) 2 any/all who knu of Js,wat dun,sed,etc,evrl
 knu it miscarag of justic
 Bcuz this,thez womn reach out Js only way cud &
 they cry outcompasinatly 4 Him
 vs 28=Js undrstud ther motivs & mids His probs,He
 reach out 2them
 Wen 1st read,snd lik Js B ungratful 4 compasin 2war
 Him
 but that isnt so,He say they no complet kno wat
 this all about,nor undrstand
 They lk this as nothr inocen man B put 2deth at
 hands of evil men
 But Js knu giv lif 4 all mank & was pt thez womn 2
 sever times 2cum in ther livs in futur
 vs 29=He tel them this
 1st He remind them of proph Of Hosea giv pertain
 futur days
 Thez wudB days wh womn wish nevr had childrn & thoz
 who cudnt hav childrn wud think selvs 4tunate

Js pt 2days wen Jeru wudB ovrrun & 4thez womn & 2/
inhabs of Jeru wudB days hardship trib

This cam 2pas day of Pasovr 70 AD, Titus & Roman
army ariv wals Jeru & Bgan put erthbanks agin them
Aprox 600,000 vistrs ther, plus reg populace

5 mos latr wals batttr dwn, templ burn, city captur
+ 's tuk plac aftr many peo kil cook childrn 4food
& this was time Js refr 2 in convers w/thez womn

He tel need sav tears 4 compasin 4 selvs & ther child
He proph-vs 30=tel times wud liv, times wish 4deth
vs 31=analgy If Romns condemn inocent man, knu inocent,
wat wud hap wen thoz fnd gilty in futur

Ther wudB no compasin on part Romans

Need 2C ther compar 2B made here:

FIRST: ther R womn folo proces cry 4 Js

they saw victim tyrny of few relif ldrs & Romans
they Bliev inocent blud 2B shed, Bcuz He no do anyth
worthy of deth

ther compasin exten 2H 2 Him Bcuz this & so only
saw Him in His humn weaknes

SECOND: Js sho compasin 2ward womn

He reach out luv/comp Bcuz knu they no undrstan wat
G going 2do thru His deth on cros

Thez womn may herd/lern bout Mesiah, but had no idea
this was He in ther midst

But 4thoz who wer or R in th kno bout deth Js on cros
Ther alway dangr of C Him only in His divinty

We mus alway remem He is Th Xp, G's anointd & as such
is Th Savior, The God-Man

Ther mus always B an evn balanc so no jus C Js as B
human, or only C Him as Divin & mak lik automat Robot
(Ilus Mrs. Booth & prisonr wen litl girl)

So is w/us=We mus cum 2 Lord sho our comp 4 His
sufrr & deth

But we do so Bcuz we kno it was on our Bhalf He suffr
all of this

We identfy w/Js Bcuz He tuk our plac & wen thru
this horibl ordeal Bcuz He had comp on us B4 we evn
knu Him

His luv shud afec us 2very depth our Being
That is tru esenc of comp

Js luv U & Me 2pt He tuk our plac on cros

All He want fr us is that we mak Him Lord & sav of
our livs

This invit He exten 2 ea 1

Comparison need 2mak individ is 2ask whthr we merly
folo w/crowd, or do we kno Him persnly as 1 who in
deepest compasin, tuk all abus & punishmen in our plac
on Calvary

I invit U 2mak that a realty in Ur lif

"Cross-Words: Compassion"

Scripture: Luke 23:27-31

Text: Luke 23:27-28

~~xxxx~~ The Gospel writer Luke tells us that Jesus ~~xxx~~ came to a city called Nain, followed by many of His disciples and there were also many other people there. Evidently, just the mere mention of the fact that Jesus was passing through drew a large mob of people. But Luke is not stressing the popularity of Jesus, but is telling us of an incident in His life.

He records it in this way: as recorded in the 7th chapter beginning at verse 12: "Now when He came ~~xxxx~~ nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow and much of the people of the city was with her.

And when the Lord saw her, He had compassion on her."

A very simple statement, "He had compassion on her." That word "Compassion" in Greek has a ^{MUCH} ~~very~~ richer meaning than the English gives ~~to~~ it. It means, "to have the bowels yearn." In other words, it ~~is~~ means to have a depth of feeling, of sympathy, of concern, of care that comes from the very depths of the person showing this emotion. Matthew tells us that Jesus had compassion on 4 different occasions; Mark records 4 also; and Luke gives us this one incident. But in each of these recordings the word "Compassion" is found and in each it means the very deep emotion of Jesus in that particular circumstance. In our Scripture, Jesus is being led by the Roman soldiers to the place of execution. As was normal, He was walking inside of the hollow square formed by four Roman soldiers, carrying His cross. But He is tired, exhausted, badly beaten and His strength fails so that He cannot continue under the weight of the heavy cross. A visitor to Jerusalem for the Passover, a man named Simon is pressed into service to carry the cross. Also as usual, the procession takes the longest way possible to reach the execution site. This gives the populace an opportunity to see this criminal, and the soldier walking in front of the procession holds a placard reading what he is to be ~~executed~~ executed for. This gives fair warning to others not to be guilty of the same thing. That route from Pilate's judgment seat to Calvary has been called "The Via Dolorosa, or, "The way of pain." And it was just that. It was a way of pain all the way for Jesus. And because of the intense pain and suffering that He was under, in all probability it slowed everything down to the point where the incident recorded here could take place.

Luke tells us, "And there followed Him a great company of people, and of women, which also bewailed and lamented Him."

Now this wasn't just the women who had followed Him when He went from town to town in His ministry, these were many other women of Jerusalem who had heard of Him, or known of Him from various sources. But the point is that they were reaching out to Him in the only manner of expression possible for them. They knew they couldn't stop the execution and they were aware that ~~xxxxxxxx~~ there was no way their presence would influence anything. But they did know

that just being there would convey to Jesus that they cared. And as this procession wound its way down the streets these women who sought to follow were probably pushed roughly out of the way and looked upon as roadblocks to the swift and prompt performance of justice. After all, they were just women and in this masculine oriented society looked upon as an impediment at this time.

But to almost anyone with a knowledge of what Jesus had done and now what was going to be done to Him, it was evident that here was a grave miscarriage of justice. Because of this, these women reached out to Jesus in the only way they could, they followed along in this procession crying compassionately for Him.

Jesus understood their motives, but in the midst of His own problems He also reached out to them in compassion and Luke tells us, "But Jesus turning unto them said, 'Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children.'" vs 28.

When we first read that it sounds as though Jesus was being ungrateful for their compassion toward Him. But that isn't so. He was saying to them that they didn't completely understand what all of this was about. They were looking upon this as another innocent man being put to death at the hands of evil men. But Jesus knew that He was giving His life for all mankind and He was pointing these women to the severe times to come in their lives in the future. He told them, "For, behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bore, and the breasts which never nursed,'" vs 29.

Jesus was first of all reminding them of a prophecy which Hosea gave pertaining to future days. Those days would be ones in which women would wish that they had never had children, and those women who were unable to have children or didn't have them would consider themselves very fortunate.

Jesus was pointing to the days when Jerusalem would be overrun and for these women and the inhabitants of Jerusalem they would be days of hardship and tribulation. This came to pass on the day of Passover in 70 A.D. that Titus with his Roman army arrived before the walls of Jerusalem and began to put up banks of earthwork to take the city. Approximately 600,000 visitors were in the city along with the normal populace. Five months later the walls were battered down, the temple destroyed and the city captured. But this took place only after ~~the~~ many of the people had killed their children and ate them to remain alive because of the lack of food. This was the time Jesus was referring to in conversation with these women. He was telling them that they needed to save their tears of compassion for themselves and for their children. He prophesied to them and Luke records, "Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'"2"

Jesus was telling them that the times in which they would have to live, would

times in which they would wish for death and desire it more than life. And these words were concluded by Jesus with an analogy. Jesus said, "For if they do these things in a green tree, what shall be done in the dry?"

What He was saying was that if the Romans condemned to death one which they admitted was innocent, how would they deal in the future with those who were found guilty? There would be no compassion on the part of the Romans. The point which needs to be made here is that there is a comparison found in this passage of Scripture.

First, there are the women who followed along with the procession crying for Jesus. They saw Him as ~~innocent~~ a victim of the tyranny of the religious leaders and the Romans. They believed that innocent blood was going to be shed because He didn't do anything worthy of death. And their compassion was extended to Him because of this and so they only saw Him in His human weakness. The second part of the comparison is that Jesus showed compassion toward the women. He reached out to them in love and compassion because He knew they didn't understand what God was doing through His death on the cross. These women may have heard or learned about the Messiah, but they had no idea this was He in their midst. But for those who ~~xx~~ were or are in the know about the death of Jesus on the cross, there is always the danger of seeing Him only in His Divinity. We must always remember that He is The Christ, or the anointed of God and as such is The Savior, The God-man. There must always be an even balance ~~ix~~ so that we don't just see Jesus as only human, or only see Him as Divine and make Him some sort of automatic robot.

(Illustration of Mrs. Booth and her support of a prisoner)

When Mrs. Booth, the wife of William Booth the founder of the Salvation Army was a little girl, she was running along a road with a hoop and stick. She saw a prisoner dragged away by a constable and marched down the road to the jail. A mob was hooting at this unfortunate culprit, and his utter loneliness struck at her heart. Quickly she ran to his side and marched down the road with him. She was determined that there was one soul who ~~xxx~~ had compassion for him whether he suffered for his own fault, or that of another.

So it is with us. We must come to the Lord showing our compassion for His suffering and death. But we do so because we know that it was on our behalf that He suffered all of this. We identify with Jesus because He took our place and went through this horrible ordeal because He had compassion on us before we even knew Him. His love should affect us to the very depths of our being. That is the true essence of compassion. Jesus loved you and me to the point that He took our place on the cross. All that He wants from us is that we make Him Lord and Savior of our lives. That is the invitation He extends to each one. The comparison we need to make individually is to ask whether we are merely following with the crowd, or do we know Him personally as the One who in the deepest compassion, took all the abuse and punishment in our place on Calvary. I invite you to make that a reality in your life.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 5, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: Meron and Megan Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 228 "I Will Sing of My Redeemer"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, as we cease not by our sins daily to provoke thy wrath against us, grant that we may at length know what we have hitherto deserved, and become displeased with our vices. Grant that we may really and from the heart be turned to thee, and above all things seek to be reconciled to thee and received into thy favor. Rule us by thy Holy Spirit, and confirm us in true obedience and godliness, that we may share in the works of thy kingdom, and know the grace and joy thou hast so freely given through Christ our Lord.....Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment with Bill
Hymn No. 227 "There's Something About That Name"
(sing through three times)
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "In The Garden" sung by Mr. & Mrs. Howard Bolam
Scripture: Matthew 27: 39-44
Sermon: "Cross-Words: Self-Redemption"
*Hymn No. 260 "And Can It Be That I Should Gain"
*Closin times

*Benediction

*Postlude

+ + + + +

*Congregation Standing + + + + +

The beautiful flowers that decorate our service this morning were given by Mr. & Mrs. George Pflugh in memory of their daughter Pam.

Mrs. Margaret McClymonds and Jim McClymonds will greet our members and guests today.

Ushers for today are: Marty Henry, Frank Crawford, John Snow and Dan Bosko.

Attendance last Sunday was 126 with 17 visitors.

Nursery will be provided today by Mrs. Sue Davis.

Hospitalized: Ralph Bonnett and Paul Forcht in BMH.

Mrs. Edna Tait - Room 243 at Sunnyview Home
Ray Isherwood, Kevin Snyder and Dick Dally will be visiting the hospital this week.

SUNDAY - Youth group at 7:00 P.M.

MONDAY - Finance Committee meeting at 7:00 P.M.

THURSDAY - Chancel choir practice at 7:00

Good Friday Breakfast will be held April 17th at 6:00 A.M. at the YMCA. See Jake Harmon or Ken Weitzel for tickets.

Palm Sunday we are taking new members into the congregation.

If you would like to join, please see the Pastor.

MAUNDY THURSDAY - Cookies are needed for the reception for new members immediately following the 7:30 P.M. service on April 16th. Please see Marilyn Snyder if you can bring cookies. She should know by April 8th.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

ILIUS BOSS SELF-MADE MAN, & YNG SON QSTION THIS AT DINNER).
WAS NEVER W/IN PLAN OF G MAN SHUD STRIV MAK SELF OVR IN ANY WAY
FIRST MAN W/ADN SIN & FR/THIS MAN HAS SOT 2PRUV HE CAN IMPROV ON
G'S CREATIN BY ACT AS OWN ~~WEL~~ god
WE-CAN WEL IMAGIN GOD STAN BAK FR/HIS CREATIN PERIODICLY & SAY--
WEI " IF U R SELF-MADE MEN, WHY DID U MAK URSELVS LIK THAT?"
J'S CAM IN2 WORLD, LIV MWNG MAN & GIV PERF EX HOW MAN SHUD LIV
4HIS EFPRTS RECEIV CONDEMNATIN RELIG CMUNTY & HATRED ENGENDRED
IN TH/HARTS OF OTHERS
CULMINATIN OF THIS WAS HE AREST/TRIED/CONVICTD & SENTENC 2DY
IN THROGS AGONY/PAIN/SUFFR ON CRUEL CROSS ON CALVARY HE HAD
TO ENDUR TAUNTS THEZ PEOPLE
VSS 39-40=THOZ OPGS HIM TAK EVRY WORD SED LITLY & NEVR ONCE CHOZ
2BLIEV HE NO SFK LITRLY, BUT FIGUTIVELY
BUT WORDS WAS DERTSIN OF RELIG LDRS
VSS 41-42a=W/IN THIS TAUNT WAS A TRUTH THEZ BLIND PERSECUTRS CUD
NOT SEE
THER WER CERT PEO IN GRP NO KNO/INDRST WAT WAS TAK PLAC
THEY WER AS MT SAY PART OF "THEY THAT PASS BY"
THEY WER STIRUP BY RELIG LDRS
BUT MT PT OUT VS 41 THEZ WER MAK TAUNT
THEY THER 2C JS PUT 2DETH & WERNT GO 2B TRIKD OR FOOLD
SO UNDR THAT CROSS THEY HURL TH/JIBE - VS 42a
W/IN THIS TAUNT WAS TRUTH SO PROFOUND IF THEZ RELIG LDRS ACTULY
KNU WAT TAK PLAC, WUD NEVR HAV UTTRD THAT PHRASE
W/IN THAT PHRASE R 2B FND 3VERY DISTINCT CONDITINS
FIRST:
TH/CONDITIN THAT DETH OF JS WAS A SACRIFICE PURE & SIMPL
THIS EVENT WAS NEVR MENT FOR SELF-REDEMPFIN OR THIS DYING MAN,
WAS A SACRIFICE FOR OTHERS
2B A TRU SACRIFICE IT HAD 2B DUN WILLINGLY
IN GOSPEL JN CHAPTER 10:11 WE READ TH/WORDS OF JS:
(READ THIS VERSE)

JOHN 10:11

2/

VS 11-THIS INDICATES JS WAS WIL 2DO THIS & HE EXPLAIN AS READ
VS 18

VS 18-THUS CAN C JS AWAIR SAC SELF 4MANK & DO IT WILINGLY
BUT THIS NOT NORMAL, IN FAC IT ABNORMAL
N EA PERSN MAYB DESIR 2GIV OF SELVS BUT ONLY UP 2CERTIN PT
(ILUS ALBERT CAMUS "THE FALL" & LAWYER'S INACTION)

SOCIETY 2DAY HAS IMPROV ON THIS 2ENTH DEGREE - NO GET INVOLVD
IT MAY COST SUMTH
CREPT IN2CH, & ONLY HANDFUL PEO WIL 2GET INVOLV L'S WORK

SECOND COND= HE SAVD OTHERS HIMSELF HE CANOT SAVE"

THIS CONDITIN OF A "WORTHY PURPOSE"

THOZ SOT DETH JS DID SO W/THOT/PURPOS OF GET RID OF HIM/GUD RID
BUT GOD PLAN FOR GUD OF MANK

JS SED="GRTR LUV HATH NO MAN THAN THIS, THAT A MAN LAY DWN HIS
LIF FOR HIS FREINDS"

EXAMPL=JS FREIND OF SINNRS, SIK, LEPRS, PROSTITUTES, CASTAWAYS SOCIETY
HE DID BCUZ HE SED HIS MEANT 2DO WIL OF HIS FATHER
THAT MEAT 2SEEK & SAV TH/LOST

HE SED NO CAM 2CONDEM TH/WORL, BUT TH/WORL THRU HIM MITEB SAVED
ALL THIS WAS TH/WORTHY CAUS FOR WH/HE HUNG ON THAT CROSS

THIRD CONDITIN: AN IMPELLIN LOVE

IT TUK LUV 2DO WAT HE DID, BUT IT A LUV HE SIMPLY HAD 2DO & HE
KNU THAT

THER NO WAY RND IT & THO PRAY B EXCUS, FND IT WASNT G'S WIL
AS YNG BOY IN TEMPL SED=HE MUST B BOUT FATHER'S BUSNES

THAT WAS IMPELLING LUV & HE LIV IT THRUOUT HIS LIF

HE NEVR BACKD DWN FR/WAT HE KNU HIS PURPOS 2B
THER WAS NO WAY HE CUD CUM DWN FR/THAT CROS & COMPLET TH/SAC GOD
HAT PLANND THRU HIM

MANK STORIES THOZ WHO GAV LIVS SO OTHERS MITE LIV
(ILUS DR. SAMUEL RABBETH & DY SAVING BOY FR/DIPHTHERIA)
SACRIFICES LIK THIS R NOT IN SAME RELM AS THAT OF JS XP

SAC HE MADE WAS FOR ALL MANK
BUT HIS SAC MUS NEVR B JUS TH/SIMPL="WEL, HE DYD FOR ME"

IF IT IS ONLY THIS, THEN WE ACPT LITELY & TAK LITLY IN OUR LIVS
(ILUS BISHOP MOORE & BEING WORTHY OF BEING SAVED)

GUE QUESTIN WE SHUD ASK SELVS=ARE WE WORTHY SAVING???

WAS SAC OF JS BEING PROPRLY SHOWN OUR LIVS FOR HIM?

IS IT SUMTH WE HAV ACPT FREELY & YET SUMTH FOR WH/NEVR GIV
THANKS OR SHO GRATITUD???

HE ENDURD IT ALL FOR US, BUT HE CUD HAV CUM DWN BCUZ HE HAD POWER
2STOP HIS EXECUTIN

HE ENDURD THHUMIL/DEGRADATIN OF ALL OF THIS & WHY? FOR U & ME!
DO U TRULY LUV HIM AS UR SAVIOR? DO U TRULY KNO HIM AS SUCH??

(Ilus self-made man, boss 78,
WEL IF UR SELF-MADE MAN, WHY DID U MAK
URSELF LIK TSHTY?

3conditions:

1=Death of Js was sacrifice
illing sacrifice

Jn 10:11, 17-18

(Ilus lawyer in Albert Camus=The Fall
man of inactin

HE DUD NIT ANSWR TH CRY 4 HELP, THAT IS
TH MAN HE WAS

2=condition of Worthy Purpose

grtr luv hath no man
Son of Man no cum 2 condem world,
Meat was 2do His Fathr's wil

3=condition of Impelling Luv

MusB bout Fathr's busnes
Son of man delivr hans sinful men

(Ilus Dr. Samuel Rabbeth, London, diphteria

(Ilus Bishop Moore=See 2it that U're worth
saving)

"Cross-Words: Self-Redemption"

Scrip: Mt. 27:39-44
 (Ilus boss self-made man, & son questin him bout it)
 It nevr in G's plan man shud striv mak self ovr in
 anyway, but 1st man sin=Adam, & fr time 2this man sot
 2 pruv can improv on G's creatin by act as own god
 W/ud wel imagin G stan bak fr creatin time 2 time
 & ask=Wel if U self made mmen, why did U mak urselves
 lik that?
 Js cam in2 worl & liv mong mank giv perf examp how mei
 shud liv & 4 efort receiv cond of relig comunity & th
 hatred engendr in harts of othrs
 Culminat this He ares, try, convic & setnec deth
 in throes pain/suf as hung cruel cros Calvary, He had
 endur taunts thez peop
 vss 39-40=evr word spok takn literly by thoz opes &
 hate Him, nevr lnce chooz Believ He spk fig not liter
 w/ins in relig ldrs=vss 41-42a
 w/in taunt was truth thez blind perscutrs cud no C
 sum peo who wer scept of Js & who realy was, wer 1's
 w/ spk of as =Passing By
 but ch pr, eldrs, scribes, wer ther 2bear witnes this
 man was actual put 2deth
 they wer no going 2get trik or fooled
 ther wer going 2mak absolutly certin
 So they at foot of cros & pace bak-forth & w/out lk
 up at Js, but spk mong selvs so He cud hear=hurl jibe
 HE SAUD OTHERS: HIMSELF HE CANNOT SAVE
 w/in this taunt is truth so profoun, had thez relig
 ldrs kno they actual tel wat had 2tak plac, they wud
 nevr hav uttr phrase
 w/in phras R 3 very distinct conditins
 1st =deth of Js was sacrific & in ord 4it 2B tru
 sac it had 2B willing sacrifice
 2nd 10:11, 17-18=Js awar sac self 4 mank & He do willing
 But this is abnorml, w/in ea us mayB desir 2 giv of
 selvs, but only 2 certin point
 (Ilus of Camus novel=Th Fall, & lawyer inactin)
 & in our society 2day we improv on this imag 2 enth
 degree & hear all sorts reasns why peo no get involv
 in help
 & unfortunately this fnd way in2 Ch & ean only find
 hanful wil peo who get involv L's work
 SECOND conditin=Conditin of worthy purpos
 thos who sot deth Js no C othr purpos in this execut
 excep His deth & gud ridanc 2 Him
 But G had it plan 4gud of mank=it had worthy purpos
 Js sed=Grtr luv bath no man than this, that am man lay
 dwn his life for his frends

2/
 ther wasnt persn os no considr as frend
 no matr how vile, corrupt, or low an individ may hav
 fal, that persn of import 2 Js Xp
 This why He acus of eat w/sinrs, & mingl pros/leprs
 & all unclean peo
 He did this Bcuz He sed=His meat 2do wil of Fathr
 & eat was 2scek & sav th lost
 He didnt cum 2condem th worl, but worl thru Him
 miteB saved
 All of this spok of worthy purpos of wh He go thru as
 hung on cros & died
 THIRD conditin=wat was tak plac was Bcuz of impel Luv
 It tuk luv 2do wat He did, but morso it was luv He
 no cud shak off or refus
 He simply had 2do it & He knu it
 Ther was no way rnd it & discovr that wen pray gardn
 & ask hav cup remov
 He knu 4cert cud no escap sac & impel 2do & go thru
 As yng boy in Templ sed=MusB bout F's busnes
 That impel luv of MU.T was evid thruout erthly minst
 Taut discips sevr1 times=S of Man musB delivr up
 He nevr bak dwn fr wat knu main purpos 2B & now ther
 no way cud cum dwn fr cros & compl sac G plan thru
 Him
 It imposibl 2sav self & B taunt 2do
 Ther many, many story on file peo sac livs 4othrs, &
 medls givn ea yr 4this
 (Ilus surgeon Samuel Rabbeth & diptheria deth)
 sacrifics like this not in same relm as Js Xp, His
 salv made 4 all mank
 (Ilus Bishop Moore & worth saving)
 That gud quest shud ask selvs=R we worth Saving?
) sac Js made 4us being proprly shown in our livs
 4 Him?
 Is it sumth we acpt freely, greedly, but yet sumth
 4 wh we nevr giv thanks or sho gratitud?
 He endur taunts, derisin of thoz peo & relig ldrs 4us
 He didnt hav 2stay on that cros, He cud hav cum dwn
 Bcuz He had powr 2do so
 But He choz 2bak all that was B givn 2 Him
 He tuk the humiliatin & degradatin givn 2 Him,
 And why? \$ U & Me
 Do U truly luv Him as ~~xxxx~~ Sav?
 Do U truly kno Him as Sav?
 If U dont, I invit U 2 tak Him 2day & acpt salv He of
 fers 2 all mank
 He did indeed sav othrs, but Himself He cud not sav
 Bcua He wanted us 2B saved

"Cross-Words: Self-Redemption"

Scripture: Matthew 27:39-44

(Illustration of man's boss as self-made man, & young son questioning this)
A man brought his boss home for dinner for the first time. The boss was very blustery, arrogant and self-centered. The little boy in the family stared at the man almost all evening, but didn't say anything. Finally, the boss asked the boy, "Why do you keep looking at me like that sonny?" The little boy answered, "My daddy says you are a self-made man." The boss swelled up with pride and beamed and said, "That's right son." At this the little boy asked, "Well if you are a self-made man, why did you make yourself like that?"

It was never within the plan of God that man should strive to make himself over in any way. But the first man Adam sinned and from that time to this man has sought to prove that he can improve on God's creation by acting as his own god. We could well imagine God standing back from His creation periodically and looking at it and asking the question of man, "Well if you are self-made men, why did you make yourselves like that?"

Jesus came into the world and lived among mankind giving the perfect example of how man should live. For His efforts He received the condemnation of the religious community and the hatred this engendered in the hearts of many others. The culmination of this was that He was arrested, tried, convicted, and sentenced to death. In the throes of His pain and suffering as He hung on that cruel cross on Calvary, He had to endure the taunts of these people.

Matthew tells us in the 39th ~~verse~~ and 40th verses, "And they that passed by reviled Him ~~wagging~~ wagging their heads and saying, 'Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.'"

Every word that He spoke was taken literally by those who opposed Him and hated Him. Never once did they choose to believe that He was not speaking literally, but figuratively.

But worse yet was the derision of the religious leaders. Matthew records, "Likewise also the chief priests mocking Him, with the scribes and elders, said, 'He saved others; Himself He cannot save.'"

Within this taunt was a truth these blind persecutors could not see. Some of the people who were sceptical of Jesus and who He really was were the ones Matthew speaks of as "Passing by." But the chief priests, the scribes and the elders were there to bear witness that this man was actually put to death. They weren't going to be tricked or fooled. They were going to be absolutely certain. So they were at the foot of the cross pacing back and forth and without even looking up at Jesus, but speaking among themselves so that He would hear, they hurled the ~~joke~~ ^{joke}, "He saved others; Himself He cannot save."

Within this taunt ~~xxxxxxxxxxxxxxxx~~ is a truth so profound that had these religious leaders known they were actually telling what had to take place, they would have never uttered the phrase. And within that phrase are to be found three very distinct conditions.

The first is that this death of Jesus was a sacrifice. And in order for it

to be a true sacrifice it had to be a willing sacrifice.

In the 10th chapter of the Gospel of John, the Apostle records the words of Jesus and we read: in the 11th verse, "I am the good shepherd; the good shepherd giveth His life for the sheep."

In the 17th and 18th verses, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down ~~willingly~~ of Myself. I have power to lay it down, and I have power to take it again."

Thus we can see that Jesus was aware that He was sacrificing Himself for mankind and He was doing it willingly. But this is abnormal. Within each of us may well be the desire to give of ourselves, but it is only up to a certain point.

(Illustration of Albert Camus's novel, "The Fall," and lawyer)

Albert Camus wrote a novel entitled, "The Fall." In it he tells of a very respectable lawyer walking the streets of Amsterdam and he hears a call for help. He realizes that the woman calling has either fallen or been pushed into the canal. At this point his mind begins to work. "Should I rush to help? What may be the implications of this? As a respected lawyer should I get involved? And what about the personal danger? After all, who knows what has been going on over there?" By the time he has thought all of this through it is too late. And so he moves on making all kinds of excuses to justify his inaction. Camus writes, "He did not answer the cry for help. That is the man he was."

And in our society today we have improved upon this image to the nth degree. We can hear all sorts of reasons why people will not get involved in helping. And I believe that unfortunately has found its way into the church so that we can only find a handful of willing people ~~to~~ who are willing to get involved in the work of the Lord.

The second condition of sacrifice as found in the phrase, "He saved others; Himself He cannot save," is the condition of a Worthy Purpose.

Those who sought the death of Jesus didn't see any other purpose in this execution except His death and good riddance to Him. But God had it planned for the good of mankind. It had a Worthy Purpose. Jesus said, "Greater love hath no man than this, that a man lay down His life for His friends." There wasn't a person whom Jesus didn't consider as His friend. No matter how vile or how low an individual may have fallen, that person was of importance to Jesus Christ. This is why He was accused of eating with sinners and mingling with prostitutes and lepers, and other castaways. He did this because as He said, His meat was to do the will of His Father. And that meat was to seek and to save the lost. He said He didn't come to condemn the world, but that the world through Him might be saved. All of this spoke of the Worthy Purpose of that which He was going through as He hung on that cross and died. The third condition is that what was taking place was being done because of an Impelling Love. It took love to do what He did. But more so, it was a love that He couldn't shake off or refuse. He simply had to do it and He knew it. There was no way around it and He discovered that when He prayed

in the garden and asked God to remove that cup from Him. He knew for a certainty that He could not escape this sacrifice and He was impelled to do it and go through with it.

As a young boy He said in the temple that "He must be about His Father's business." That impelling love of "Must" was evident throughout His earthly ministry. He taught His disciples several times that "The Son of man must be delivered into the hands of man and must die." He never backed down from what He knew His main purpose to be, and now there was no way that He could come down from the cross and complete the sacrifice God had planned through Him. It was impossible for Him to save Himself as He was being taunted to do. There are many, many stories on record of people who have sacrificed their lives to save others. Each year the Carnegie foundation gives medals many of which are given posthumously for saving others lives. I read of a very young and promising surgeon back in the days when there was no real cure for diphtheria who worked to save a little boy. His name was Samuel Rabbeth and this boy was brought to the London hospital for an operation. He examined the boy and he knew that it was only a matter of a day or so and he would be dead. The only way to circumvent this way to remove the diphtherial obstruction in his throat and that was only possible by inserting a tube and siphoning that obstruction out in the tube. He also knew there was a good possibility that he could contract the disease and die. But he willingly inserted the tube in the boy's throat, put the tube to his lips and sucked out the poisonous pus. And a week later he was dead. But sacrifices like this are not in the same realm as that of Jesus Christ. The sacrifice He made was for the salvation of all mankind.

But His sacrifice should never be just the simple, "Well, He died for me," and so we accept it lightly and take it lightly in our lives.

(Illustration of Bishop Moore and being worthy of saving)

A little boy was swimming in a lake one day and suddenly he got a cramp in his leg and could not swim to shore. He began to struggle and then he went under the water twice. It was then that he felt a strong arm grab him and begin to take him to shore. A man had seen the boy's struggles and had gone in the water to rescue him. The man got the boy to shore and when he had determined that he was all right he turned to leave. The little boy said, "Thank you sir, for saving my life." The man replied, "You're welcome son. See to it that you are worth saving."

That boy said that ~~xxxxxxxxxxxxxx~~ from then on through all of his life he never forgot those words. That boy became Bishop Moore a noted preacher in England.

That is a good question we should ask ourselves. "Are we worth saving?" Was the sacrifice of Jesus made for us being properly shown in our lives for Him? Is it something we have accepted freely and greedily, but yet something for which we never give thanks or show gratitude? He endured the taunts and the derision of those people and the religious leaders for each of us.

He didn't have to ~~xxx~~ stay on that cross. He could have come down, because He had that power to stop His execution. But He chose to take all that was being given to Him. That was the humiliation and the degradation of all of this. And why? For you and me!

Do you truly love Him as your Savior? Do you truly know Him as your Savior? If you don't, I invite you to take Him today and accept that salvation He offers to all mankind. He did indeed save others, but ~~He~~ Himself He could not save, because He wanted us to ~~have~~ be saved.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 12, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 249 "All Glory, Laud and Honor"
*Ascription
*Exhortation
*Confession (In Unison) Again we confess, O God, that we
are not ready to bear our cross--getting involved in
the life of the world as a Christian is just too much
right now. We do not want to take the risk of being
isolated from the crowd, even though the crowd is not
on your side. But Father, we want to get involved
with you, really we do. Our sin, indeed my sin, is
that we are not willing to make any commitments to
you or anyone else. Please forgive, Lord Jesus, for
feeling this way. Grant us your peace.....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment with Bill
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory "The Palms"
*Doxology-page 382
The Rite of Confirmation - The Charge: The Vows
*Apostles Creed - page 137 (Congregation and Confirmands)
The Confirmation: The Confirmation Prayer
The Reception of Adult Members
Anthem: What a Friend We Have In Jesus"
Scripture: Matthew 21: 1-11
Sermon: " Rights of Mr. Right"

*Closing Hymn No. 345 "Crown Him with Many Crowns"
*Benediction
Closing Prayer
*Postlude

***** *CONGREGATION STANDING *****

The beautiful flowers that decorate our altar have been
placed by Mrs. Emogene Massey in memory of her mother.
Mrs. Lucille Tack will greet our members and guests at the
door this morning.

Ushers for today are: Sandy Sheppeck, Deb Melton, Helen
Crouse, and Judy Vinroe.

Attendance last Sunday was 115 with 16 visitors.

Nursery will be provided today by Mrs. Joan Campbell.

Hospitalized: Paul Forcht in BMH - ~~OUT~~ *FATHER PAUL*
Shirley Thompson and Marilyn Snyder will be visiting the
hospital this week. *THOMPSON*

SUNDAY - Youth Group at 7:00

MONDAY - VBS meeting at 7:00 P.M. We want all of those who
are working or teaching in any capacity. *1A*

THURSDAY - Maundy Thursday service at 7:30 P.M. in Rehoboth
Hall followed by a reception for our new members.
The Lord's Supper will be observed. *16H*

FRIDAY - Good Friday Service at 7:30 P.M. in the Sanctuary
with Communion in the Pews.

Good Friday Breakfast will be held Friday April 17th at the
YMCA at 6:00 a.m. Tickets are \$3.00 and may be purchased
from Jake Harmon or Ken Weitzel.

Today we welcome into our church family several new members

Those from Confirmation are: Wendy Norman, Megan Hewis,
Kelly Mangel, Lori Weisenstein, Stacey and Bryan Slaugh-
enhaupt, Eric Hollefreund, David Brinker and John Penrod.

Adult members are: Mrs. Myra Colgate, Mrs. Erla Hollefreund.
Mr. & Mrs. Donley Martin, Mr. & Mrs. Daryl Merrison, and
George Hays. We hope you will all take a minute to make
them feel welcome into our congregation. *BEVERLY STRUBES*

Cookies are needed for the reception following the Maundy
Thursday service. If you can donate some, please see
Marilyn Snyder.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your life
by coming forward to the altar. The invitation gives the
opportunity to accept Christ as Savior, to pray, to
meditate, or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this oppor-
tunity.

COMMUNITY BIBLE CHURCH - SAĞAMORE, PA. - MARCH 27, 1994

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

PALM SUNDAY/PARADE & DONKEY

TECH UP SHEET - MIKEY ON FOOD

7:00 CHURCH AFTER BREAKFAST
NO SS.

ASCRPTION

CALL RO WORSHIP:

HOSANNA TO THE SON OF DAVID!

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!

HOSANNA IN THE HIGHEST!

*HYMN

OFFERING/PRAYER

*DOXOLOGY

LENTEN BANNER

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 21:1-11

*SERMON: "THE RIGHTS OF MR. RIGHT" ST. PAUL'S BUTLER 4/12/87

*HYMN

*BENEDICTION

*POSTLUDE

UNPOKEN - 2

CONGR.

JS DID THIS PURPOSELY BCWZ JEWS BELIEV AFTR 4 DAYS ANY REMAIN
PIRIT IN PERSN LV BCWZ DECAY SO VILE, BCWZ THEY NO EMBALM
BUT JS CUM AFTR 4 DAYS & RAIS 2SHOLAZ NOT IN TRANC OR COMA
THIS GREATES FEAT JS DID & DUN BROD DAYLIGHT HALL 2C & KNOW
HE NOW IN PUB SPOTLITE & THIS CONCERN RELIG LDERS-VSS 47-48

js now ovrtstep bnds & mush delt with & read vss 49-50
END EVENT PRECIPITATE DETH JS AFTR PALM SUN TUK PLAC LAZ HOUS BET
JN 12:2-LAZ ALIV & WEL
VS 34-SPIKNARD EXPENSIV PERF IMPORT HIMLAYA MTNS CHINA
THIS FUND WORTH SMAL FORTUNE
VS 35-NO WASH DIRTY FEET W/PERFUM, ALL KNO THIS
VS 36-RULE IN JEW TRADITIN WOMN NO LET HAIR DWN 4ANYONE IN
PRESENC OF MAN NOT HER HUSBAND
ONLY A WOMAN OF TH/STREET WUD DO THIS
SO MARY DEFY TRADITIN & SHO LUV 4 JS
MEN LUV REACHES ITS LIMITS IT GIVS & MARY GAV MGS COSTLY
COMODITY SHE HAD
BUT OPPOSIT OF LUV IS HATE & JN TEL VS-VSS 4-6
VSS 9-11-OTHER PLANS 2ELIMNAT JS, EWT ALSO LAZ & PROBS WUDE OVR
THEZ 2EVENTS PRECIP EVENTS 2TAK PLAC THAT WK
PASOVR 2BGIN FEW DAYS & WEN PEO ASK WHO THIS WAS, WT TEL VSS 1)
10-11

SCRIP: MT 21:1-11; SERM: "TH/RITES OF MR. RITE"

(ILUS BOYS JUMP OFF BLDG-HYPOTHETCL STORY BY P. HARVEY)
OUR PRESENT AGE HEAR SO MUCH BOUT 'RIGHTS'
NY YRS AGO THER MAN WHO HAD ALL TH/RITES 2DO AS SAW FIT, &
LET, CHOSE TH/ONLY RITE IN TH/SITT WH/WAS NOT DUN 4HIS OWN BENFI
XX
VSS 1-2-FEMALE DONKY, MOTHER & YNG COLT, NO LV MOTHER
VSS 3-5-ALL THIS DWN ACORD 2PLAN, PERHAPS JS PRE-ARANGE, BUT IT
FULFIL PROPHCY
VSS 6-8-TWIN ACORD 2PLAN & PARAD BGIN TAK SHAPE
VS 9-RESOLVT WILD CELBRATIN-PEO YEL/SHOUT HALIJAH & HOSANNA
THRO CLOTHES/PLAM BRANCH BCWZ K JS ENTR JERV 2ACCLAIM OF THOVSN
EVEN GENTILS, JEWISH PROLYTES PART HUCE THRON WELCUM JS
THEY ALL ACLAIM HIM AS S OF DAY, K OF ISRAEL & MESIAH.
THIS WAS FINLY TH/ONE THEY ALL AVAIT, HAD PRAYD 4, HOPED 4, DREAMOF
IT 1ST DAY OF WK & SINC THEN KNO AS-PALM SUN
BUT AT END OF WK, THIS ONE ACLAIM WUDN DED AT HANDS OF TROZ
VERY ONES WHO HAD ACLAIMED HIM
HOW CUD PEO DO THIS? WHY WAS HE TREAT AS K ONE DAY, & THEN B
TREAT AS SUMONE DESERV OF DETH?
TWO SIGNIF & ETNS TRIGGRD THIS:
RELATER JS & LAZ FREINDS, BETHNY HOUS-LAZ WEL KNO, & HE & SISTRS
WER INVOLV IN RELIG LIF IN JERV
LAZ HAD DYD & JN TEL VS IN CHAP 11-JS SUMOND BCWZ LAZ WAS DED

IT WAS TH/RT YR, & TH/RT WK, TH/RT DAY, TH/RT HR, & TH/RT MAN
 IT WAS MR. RIGHT EXERCIZING HIS RIGHTS
 (ILLUS. JUDITH ROTH WRIT WAT JS MUS HAV SENSDFELT AS ROD DWN ST)
 THIS IS TH/RIGHT WHICH HE CHOC
 JS WAS MR. RIGHT & HAD RIGHT ASERT SELF & EST KINGDM RITE THER
 HAD HE THUS ASERT SELF & CAL DWN LEGIN OF ANGLS & OVRTHRO ROMNS
 HE WUD HAV BIN APLY ACLAIMD AS TH/MESIAH
 BUT TO ASTONISHMEN OF EVRONE, WLK RITE IN2TRAP SET 4HIM
 HIS RIGHT WH/HE CHOC DEFS ALL DESCRIPTIN
 INSTD OF REIGN AS KING, CHOCZ RITE 2DY AS CRIMINAL
 BUT HE HAD 2DY, ELS NO SALVATIN 4MANK, & MAN WUD STIL B IN HIS
 SINS
 TH/ONLY RIGHTS WE HAV R THOZ GIVN USBY SAC OF JS
 WE HAV TH/RIGHT 2STAN 34-6 AS 4GIVN SINNS-BVCZ JS DYD 4WS
 ALL OTHR RIGHTS R MANMADE & WORTHLES
 READ VS 9R & 11B

IN THEIR EYES

In their eyes, I am a warrior,
 and this colt—a massive warhorse.

They watch my fingers, tangled in the mane,
 and see a kingly grip on a saving sword.
 They watch my lips with expectation
 for a sovereign command.

They spread their cloaks in the dust for a savior,
 but they don't know what that means.
 They sing their praises for my kingdom,
 but they point at Jerusalem.

Yes, hosanna, blessed is the king
 who comes in the name of the Lord. . .
 But oh—
 blind children.

My kingdom is not of this world. ■

BY JUDITH L. ROTH

"The Rights Of Mr. Right"
 Scrip: Mt 21:1-11; Text: Mt. 21:11
 (Illus hypo story tol by P. Harvey)
 Now in hypo story can find kernl truth 4combat AIDS,
 cancer & othr plags our livs
 Hear of measurs 2insur us of saf sex, rud health etc,
 but nevr hear of word=AB-TINANCE is only safgard,
 (sted, hear mostly bout so cal=RIGHTS & we R abl 2
 do as pleas
 But I submit 2U many yrs ago an ocasin ocur in wh sum
 one had all rites 2do as C fit, & yet choz only rite
 in situ wh was not dun 4 His own benefit
 Wild situ & celbratin; peo shout=hal, hosana
 Palm branch wav, thro street, & garms cast roadway
 K Js entr Jeru 2wil enthuse of thousnds
 Evn Gents, proslyt 2 Judaism part huge throng welcum
 & hail Js as K of Is, S of Dav, & Mesiah
 this finly day bin long await, long expec Mes had cum
 This 1 hop4, pray4, dream of, & now ariv
 1st day of wk wh sinc then bin kno as=Palm Sunday
 tragically end this wk, 1 hail as longawit Mes & Sav
 wudB ded at hands thez same peo who aclaim Him
 How cud thez peo turn n Js in such short period?
 Why was treat lday as long await K & few day latr
 as suml who shud B put 2deth?
 2Undrst, mus lk 2signif event wh tuk plac jus prior 2
 this P Sun, wh trigr ult actin on folo Friday
 (Story Js, laz & frendship, rais fr ded etc)
 Emp in Jn of Laz tomb 4day Bcuz realy ded
 Jew Bliev wen suml ded 4-4day any remain sp in him
 left Bcuz decay so vile, sinc they no embalm
 Wen Js ariv Bethny, Laz no only ded, but sp lef him
 ac rd Jew traditin
 bad Js on comand rais Him-made strng claim, did start
 thing, but this caus fame 2 spread
 Did U hear Js & Laz? etc, etc
 did this brod daylight, in fr relig ldrs & Jn write,
 (Jn 11:47-48-READ)
 up 2this pt, mildly protes Js, but now ovrstep bnds &
 it time 4final solutin
 so talk ovr & sinc Pasovr cumup, He wud prob apear at
 feast & plans drawup 2seiz at that time
 2nd event=precip deth Js aftr aclaim as K, tuk plac in
 home laz aftr he rais fr ded
 Jn 12:2=Laz pt out as aliv
 vs 3a=spik perfum import Him Mts China & worth smal
 fortun, so wat do w/it?
 vs 3b=no 1 bak perfum & wash suml feet w/it
 rds dusty/dirty but perfum 2exp 2wash feet with

vs 3c=nothr unusul thing

2/

ther rul in Jew traditin womn nevr tuk hair dwn in
presenc of man who not her husband

that was propriety, & only womn of st wud do that

So Mary defy all traditin, Mary sho luv 4 Js

Wen luv reach limits, it givs & Mary gav only comodity
she cud=her expensiv perfum

in mid outburst of luv, Jn pt out oposit wh ishate
He tel us Judas angr & ask why not sold 4 poor

expl Judas say this Bcuz was thief, & he no concern

bout poor, he was devil fil thief afraid of B caut

But this also trigr subsequent actin of Btray Js

vss 9-10=Ther plan 2elim not only Js, but Laz & then pr
probs wurd B ovr

Ther 2event wer wat brot Js out of Bethny in 2 Jeru

As He travl, news spred & mor & mor peo sho up

Many ther Bcuz Feast Pasovr & Jeru crowded

We read familiar narativ & questin ask=vs 10

vs 11=is anser givn

It was Rt yr, th Rt wk, Th Rt day, th Rt hour, & th Rt
Man

It was Mr. Rite exerciz His rites

(Poem of Judith Roth)

Ther is Th Rt wh He choz

Js was Mr. Rite, & He had all th rites of asert self

& est His kingdm then & ther=cud hav cal legion of

angls & ovrthro Romans & wud aptly bin aclaim Mesial

But 2astonishmen of evrl walk rite int2 trap set

4 Him by enemys

His Rite wh He choz defies all solutins

Insted of reign as K, He tuk Rite of criminal

But He had 2dy, othrwis ther wud hav bin no salv 4

nk

if we do no underst this fac, then do not kno any
thing bout why came

So we shudnt get cary way w/Hals & Hosanas Bcuz we C

Js wasnt fooled by them

He knu was pasing thing & unles we talk Js deth in

this Eastr seasn, we dont kno tru mean of all of it

If U Bliev evrth bout Js Xp cept fac He dy 4 Ur sin

& has provid gift Ur salv that U can receiv, then it

is all meaningles

He had 2day, that was one of th Rites of Mr. Rite

If U hav nevr trustd Him as Ur sav receiv Him, now,

2day

That is Ur Rite, wh He givs 2 ea of us & I extend tha

that invitatin on Bhalf of Him who cometh in th name

of th Lord

"The Rights Of Mr. Right"

Scripture: Matthew 21:1-11

Text: Matthew 21:11

(Illustration of hypothetical story of teen-agers on roof, and their rights)

On PaulHarvey's news program yesterday I heard of a hypothetical story written by a newspaper man. It never happend, so please don't think that it did. It concerned a group of teenagers on the roof of a ten-story building who were drinking and taking drugs. As they began to feel the bravado of the situation, they began daring one another to jump. Their diea was not to commit suicide, but to thrill in the adventure of just jumping from the building. A man sensing what was going on got some parachutes together and went to the roof of the building. He began to implore the youth that if they desired to jump they could do so safely with the parachutes and still have their fun. Some of them took the parachutes, while others declined them. Some of those who jumped with the chutes landed safely; others were injured in the fall because the chute didn't open, or became entangled in the chute of someone else; while still others who refused the chutes just jumped and came to the sudden stop at the bottom. When the bloody carnage was ended, there were those who protested that the one thing which was not given to them was the choice of not jumping and so their rights had not been complete.

Now in this hypothetical situation we can find the kernals of truth for combating AIDS, cancer and the other plagues which are a part of our lives.

We read and hear of the measures being given that run the gamut insuring us of safe sex, low cholesterol, freedom of risk and on and on. But in all of these measures we always hear of our ~~XXI~~ so called "Rights" to do as we please. We have the "right" and no one can keep us from it. But I submit to you that many years ago there was an occasion in which someone had all of the "rights" to do as He saw fit, and yet, chose the only "right" in the situation which was not ~~manifested~~ done for His own benefit.

It was an absolutely wild celebration. People were shouting hallelujah, and hosanna. Palm branches were being waved in the air and strewn on the road, and garments were being cast into the streets. King Jesus was entering Jerusalem to the wild enthusiasm of thousands.

Even Gentiles, proselytes to Judaism were a part of this huge throng welcoming and hailing Jesus as the Son of David, King of Israel, and Messiah. This was finally the day which had been awaited and the long-expected Messiah had finally come. This was the One they had prayed, had hoped, had dreamed of, and had now arrived. It was the First day of the week, which has since then been known as "Palm Sunday." But tragically, at the end of this very week, this One hailed as "The Long eXpected Messiah and Savior" would be dead at the very hands of these who acclaimed Him. How could these people turn on Jesus in such a short period of time? Why was He treated on one day as the long awaited and sought after King, and a few days later as Someone who should be put to death? To understand we must look at two significant events which took place just prior to this Palm Sunday which triggered the ultimate action on the following Friday.

Jesus had been friends with a man named Lazarus who lived with his two sisters Mary and Martha in Bethany. Their home was one of His favorite stopping places when He was coming from or going to Jerusalem. Lazarus was a well-known man in Jerusalem and he and his sisters were deeply involved in the religious life of Jerusalem. So it was that when Lazarus took sick and died that a great mass of humanity turned out in Bethany to mourn his passing. And there was no doubt about the fact that he was dead. The account of this in the Gospel of John tells us that he was in the tomb for four days when Jesus arrived on the scene. This emphasis was to point out to those reading ~~this event~~ about this event that he was not in a trance, or stupor, but really dead. The Jews believed that after someone had been dead for four days, any remaining spirit in him left because the decay was so vile, since they did not embalm.

So when Jesus appeared in Bethany, Lazarus was not only dead, but according to Jewish tradition his spirit had left him. But suddenly on the command of Jesus, in front of all of these people, many of whom were the religious leaders, Lazarus came from the tomb alive. Jesus had made some strange claims, had performed some miraculous deeds, but this feat topped them all. Word spread like wildfire. "Did you hear about that man named Lazarus coming back from the dead? Did you hear that Jesus did this?" But on other occasions, Jesus had deliberately avoided the spotlight, yet on this one, He performed this action in broad daylight in front of even those whom He knew were His enemies. He knew that this was the proper time for this action. Following this the chief priest, ~~the~~ and the pharisees came together in a council and ~~xxx~~ John tells us in his Gospel, the 11th chapter, verses 47 & 48, "What do we? For this man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and our nation."

Up to this point they had mildly protested this Jesus, but now He had overstepped His bounds and it was time for a final solution. So they talked it over and came to the conclusion that the Passover was coming up and He would probably appear at the Feast, and plans were drawn up to seize Him at that time.

The second event which precipitated the death of Jesus after His acclamation as King of Israel took place in the home of Lazarus a short time after the raising of Lazarus from the dead. This is pointed out in the 12th chapter of John's Gospel and we read in the 2nd verse that Lazarus was indeed alive and seated at the table with Jesus, (read verse 2). Then we read, "Then took Mary a pound of ointment, of spikenard, very costly." verse 3a.

Spikenard was a perfume that was imported from the Himalaya Mountains of China. This pound of perfume was worth a small fortune.

So what did she do with it? John tells us, "And anointed the feet of Jesus." Now we all know that you do not take expensive perfume and wash someone's

dirty feet with it. The roads were dusty and dirty, but perfume was too expensive for ~~xxx~~ washing feet.

But she also did another unusual thing. We read, "And wiped His feet with her hair." verse 3b.

There was a rule in Jewish tradition that a woman never took her hair down in the presence of a man who was not her husband. That was propriety and only a woman of the street would do that. So Mary defied all tradition. Mary showed her love for Jesus. When love reaches its limit, it gives and Mary gave the most priceless commodity she had, her expensive perfume. But in the midst of this outburst of love, John points out the opposite which is hate. He tells us how Judas Iscariot was angered and asked why this perfume was not sold to benefit the poor. And John explains that Judas said this because he was a thief. He wasn't concerned about helping the poor, he was a devil-filled thief who was afraid of being caught. But this also triggered his subsequent actions of betraying Jesus to the authorities.

John again points out, "Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests consulted that they might put Lazarus also to death." verses 9-10.

Their plans were to eliminate not only Jesus, but Lazarus and then their problems would be over.

These were the two events which brought Jesus to the road out of Bethany leading into Jerusalem and as He traveled toward Jerusalem, the news of His approach drew more and more people who crowded Jerusalem for the coming Passover Feast which was to start in a few short days. So then we have the familiar narrative of His triumphal entry into Jerusalem. And when ~~asked~~ the question was asked by anyone who really didn't know who this was, the answer was given, "This is Jesus the prophet of Nazareth of Galilee." Mt. 21:11.

It was the right year, the right week, the right day, the right hour, and the right Man. It was Mr. Right, exercising His Rights. Judith Roth wrote a few short lines depicting what Jesus may have sensed or felt as He rode down that street into Jerusalem with this huge crowd acclaiming Him. She wrote:

In their eyes, I am a warrior,
and this colt-a massive warhorse.

They watch my fingers, tangled in the mane,
and see a kingly grip on a saving sword.
They watch my lips with expectation
for a sovereign command.

They spread their cloaks in the dust for a savior,
but they don't know what it means.
They sing their praises for my kingdom,
but they point at Jerusalem.

Yes, hosanna, blessed is the king
who comes in the name of the Lord....
But oh---
blind children.

My kingdom is not of this world.

There is the right which He chose. Jesus was Mr. Right, and He had all of the rights of asserting Himself and establishing His kingdom right then and there. Had He asserted Himself and called down a legion of angels and overthrown the Romans He would have aptly been acclaimed as that Messiah. But to the astonishment of everyone He walked right into the trap set for Him by His enemies. His "Right" which He chose defies all solutions. Instead of reigning as a King, He took the "Right" of dying as a criminal. But He had to die. Otherwise there would have never been salvation for mankind, and if we do not understand this fact, then we do not know anything about why He came.

So we shouldn't get carried away with the hallelujahs and Hosannas, because we see that Jesus wasn't fooled by them. He knew it was a passing thing and unless we talk of Jesus' death at this Easter season, we don't know the true meaning of all of it. If you believe everything about Jesus Christ except the fact that He died for your sin and provided the gift of salvation that you can receive, it would all be meaningless. He had to die. That was ~~xxx~~ one of the "Rights of Mr. Right." If you have never trusted Him as your Saviour, receive Him now, today. That is your "Right" which He gives to each of us and I extend that invitation on behalf of Him, who cometh in the name of the Lord.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 16, 1987
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude

*Hymn No. 253 "Beneath the Cross of Jesus"

Beneath the cross of Jesus I gladly take my stand;
The shadow of a mighty rock Within a weary land,
A home within the wilderness, A rest upon the way,
From the burning of the noontide heat And the burden
of the day.

Upon that cross of Jesus My eyes at times can see
The very dying form of One Who suffered there for me;
And from my smitten heart, with tears, Two wonders

I confess-
The wonders of His glorious love And my unworthiness.

I take, O cross, thy shadow For my abiding place;
I ask no other sunshine than The sunshine of His face,
Content to let the world go by, To know no gain or loss,
My sinful self my only shame, My glory all the cross.

*Call to Worship:

Pastor - When it was evening, He sat at the table with
His disciples.

People - As they were eating He said, "The Son of man
goes as it is written of Him."

Pastor - Let us seek Him in confession.

*Prayer of Confession (In Unison) Father you sent Your
Son that we might have life. He invited His disciples
to share in the evening meal, the breaking of bread
and the pouring of wine. He invited them to receive
His gift of love and the offering up of Himself; and
He invites us now to receive that same gift of grace.
May we be drawn together by the breaking of bread and
know the joy of sin forgiven, even as we forgive those
who sin against us. Cleanse us anew and hear us as we
confess our sins and shortcomings this night. This we
pray in our Master's name.....Amen.

*Assurance of Pardon

Announcements

Offering

Offertory

*Doxology

Communion Hymn No. 251 "In The Cross of Christ I Glory"

In the cross of Christ I glory, Towering o'er the
wrecks of time;

All the light of sacred story
Gathers round its head sublime.

When the woes of life o'er take me, Hopes deceive
and fears annoy,

Never shall the cross forsake me:
Lo! its glows with peace and joy

When the sun of bliss is beaming Light and
love upon my way,

From the cross the radiance streaming
Adds more luster to the day.

Pain and blessing, pain and pleasure,
By the cross are sanctified;

Peace is there that know no measure,
Joys that through all time abide.Amen.

Invitation to Communion

Institution and Consecration of the Elements

Distribution of the Bread

Distribution of the Cup

*Prayer of Thanksgiving

Anthem:

Scripture: John 19: 31-37

Sermon: "Cross-Words: Pierced"

*Hymn No. 270 "I Believe in a Hill Called Mount Calvary"

There are things as we travel this earth's shifting sands
That transcend all the reason of man;
But the things that matter the most in this world,
They can never be held in our hand.

I believe that the Christ who was slain on that cross
Has the power to change lives today;
For He changed me completely a new life is mine,
That is why by the cross I will stay.

I believe that this life with its great mysteries
Surely someday will come to an end;
But the faith will conquer the darkness and death
And will lead me at last to my friend.

Refrain: I believe in a hill called Mount Calvary-

I'll believe whatever the cost;

And when time has surrendered and earth is no
more,

I'll still cling to that old rugged cross.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 10, 1998
GOOD FRIDAY - COMMUNION 7:00 P.M.

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

Y
XXXXXXXXXX

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JOHN 19:31-37

SERMON: "CROSS-WORDS: PIERCED" - ST. PAUL'S, BUTLER 4/16/87
THE LORD'S SUPPER

*HYMN

*BENEDICTION

*POSTLUDE

BERNARD

NOTE

HAN ACCIDENT?

SOUTH TORNADO

SCRIP: JN 19:31-37; SERMON: "CROSS-WORDS: PIERCED"

A STRNG & EERY SILENC HAD SETL OVR TH/AREA IN & ARNE HIL OUTSID
JERU WHER SEEXECUTINS HAD TAKN PLACE
WAS LATE AFTERNOON ON THAT FRIDAY IN APRIL & SOON TH/SABATH IN
TH/FEAST OF TH/PASSOVER WUD BGIN

TH/RELIG LDERS WER CONCERN THEZ CRIMNALS HANG ON CROSES WUD

WIL TH/SABATH & FEAST

THEY KNU IT CUSTOM OF ROMANS 2ALOW BODYS OF CRUCIFYD REMAIN
ON CROS UNTIL IT ROTTD AWAY

REASN BHIN THIS 2DEEPN TH/SHAM & INTENSIFY TH/HOROR OF THER
CRIME

TH/JEW RELIG LDERS SOT 2PREVEN THIS TAK PLACE & JOHN TELS US
VS 31=THIS START OF SAB & PREPS UNDRWAY EVRY GUD JEW HOUSHOLD

ALSO SAB IN CELBRATIN FEAST OF PASSOVER

JOHN CALLS IT = "A HIGH DAY"

2REMOV CRIMNALS, FR/CROSSES MUSB DED

2ENSUR THIS ROMNS USE PROCEDUR TUK CARE OF THIS

HVY IRON MALET STRUK LEGS BRK BONES, WE DUN LEGS NO SUPORT

WEIGHT OF BODY, & SLUMP DWN, CANT BREATH, THUS SUFOCAT SHORT TIME

(1968 ARCHAEOLOGICL FIND=BODY OF CRUCIFIED MAN & LOWER LEGS BIN

SHATTED BY SINGL BLOW=THIS ONLY KNOWN FIND LIK THIS & PRUF OF

WAT JOHN WRIT)

VSS 32-33=BROCK LEGS OTHR TWO CRIMNALS, BUT JS DED & NO NEED

VS 34=JOHN TELS US THIS FOR SEVRAL REASNS FIRST.....

VS 35=HE WAS AN EYEWITNES, THUS HIS RECORD IS RELIABL BCUZ HE

WAS THERE - THEN HE TELS US

VSS 36-37=BONES NOT TO B BROKN & HE WAS PIERCED

JOHN POINTS OUT THEZ THINGS WER TAK PLAC ACOD G'S PLAN & SCRIP
WAS BEING FULFILLD THRU THIS EXECUTIN OF JS

BAK VEN ISRAELITES WER AWAIT DELIVRY FR/EGYPTIN SLAV OWNRS,
G W SPECI INSTRUCS IN PASOVR FEAST WER 2EAT

IN EXODUS 12 the story of th/PASSOVR IS RECORDED

(TURN TO THIS SCRIPTURE)

VS 46=HERE IN EXODUS WE READ OF SAC LAMB
CRUCIFIXIN OF JS WAS DIRECTLY RELATD 2THIS SAC LAMB
IT 2B SPOTLES & UNBLEMISHD

CUDNT HAV BROKN BONES 2B ANY LES WUD RENDR IT IMPERFECT
CAPN THIS COMP MENT THAT ALTHO JS HAD 2UNDRGO HORIBL ORDEAL,
OF TH BY CRUZIFIXIN YET BODY REMAIN PERFECT W/OUT BROKN BONES
HE WAS PIERCD W/NAILS & SPEAR BUT LIK SAC LAMB WH/SLAIN FOR
EA HOUSHOLD HE SHED BLUD & LOST LIFE

THEN OF TH/PIERCING OF JS, JN WRITES THAT ANOTHR SCRIP RELATES
TO THIS

HE WAS REFERING TO THE PROPPH OF ZECHARIAH WHO WROT 500 YRS B4
js cam on th/SCENE

CHAP 12, VS 10 STATES:

AND I WIL POUR UPON TH/HOUS OF DAV, & UPON TH/INHABS OF JERU,
TH/SPIR OF GRAC & OF SUPPLICATIN: & THEY SHAL LK UPON HIM WHOM
THEY HAV PIERCD, & THEY SHAL MORN 4HIM, AS ONE MOUNETH 4HIS
ONLY SON, & SHALB IN BITRNE 4HIM, AS ONE THAT IS IN BITTRNE
4HIS FIRSTBORN.

MUCH THIS PRDPH NOT YET CUM 2PAS 4THE JEWS BCUZ THEY NO RECOG
JS AS THER MESIAH

THOZ ALIV AT TH/CRUCIFIXIN DID INDEED LK UPON HIM WHOM THEY
HAD PIERCED

ANOTHR SCRIP POINTD OUT ABOUT TH/PIERCING OF TH/MESIAH
PSALM 22 OF DAV GIVS A VIVID PICTUR OF WAT TRANSPIRD AT
HIS CRUCIFIXIN

VS 16=TELS US - FOR DOGS HAV ENCOMPASD ME: TH/ASSEMBLY OF THE
WICKED HAV ENCLOSED ME: THEY PIERCD MY HANDS & FEET.

TH/DOGS=THIS REFERS 2TH/GENTILSE INVOLVD, & THEY WER TH/ROMANS
(EX. PL JEWS & CAL GENTILES DOGS)

ASSEMBLY OF TH/WICKED=WUD ALSO RELAT 2TH/ROMANS WHO WER LOOKD
ON AS TH/UNGODLY, HENC TH/WICKED

2NAIL JS TO TH/CRIS IT WAS NECESARY 2NAIL HANDS & FEET

SO WE CAN C SCRIP IS RATHER POINTD IN DETAIL THIS EVENT
NEW TES SCRIP ALSO POINTSUP TH/IMPORTANC OF TH/CROSS & UNLIK
SUM PARTS OF TH/CHURCH 2DAY STRESSES ITS IMPORTANCE
(ILUS LOST BOY & TH/CROSS NEAR HIS HOME)

WAT A PROFOUND TRUTH

IN THEZ SERMS ON 2CROSS-WORDS" TH/ONLY WORD THAT MAK SENS FOR
OUR LIVES IS TH/WORD+"CROSS"

IT WEN WE CUM 2TH/CROSS WE HAV FINALY CUM HOME
TH/HYMN WRITR HAS IT THAT ON THAT CROS OF JS, OUR EYES CAN C THE
VERY DYING FORM OF ONE WHO SUFFERD THER FOR ME

IT IS THEN WE LK UPON HIM, WHOM THEY PIERCED

HE WAS PIERCED SO HIS BLUD CUD COVR OUR SINS (THRU HIS BLUD

MAY WE NEVR FORGET TH/COST OF HIS LUV 4US, & CLAIM THAT LUV)

(45)

**COMMUNITY BIBLE CHURCH
OF SAGAMORE**

WELCOMES YOU..

APRIL 10, 1998

PASTOR RALPH LINK

WORSHIP SERVICE 11:00am
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

**HYMN-----The Old Rugged Cross-----#256

OFFERING PRAYER

OFFERING

**DOXOLOGY

PRAYER AND PRAYER REQUESTS

HYMN--When I Survey the Wondrous Cross---#258

SCRIPTURE: John 19:31-37

SERMON: "Cross-Words: Pierced"

THE LORD'S SUPPER

**HYMN-----I Believe In A Hill Mt Calvary-----#270

**BENEDICTION

SO GLAD YOU COULD JOIN US.....

** Please stand

**ANNOUNCEMENTS
OF THE WEEK....**

- * April 11, 1998 - - Easter Egg Hunt 2:30pm Children 12 and younger. Meet in church basement. Dress rehearsal after for play. Please be there.
- * April 11, 1998 - - New Life In Him - - Play by Youth of Church - - 7:00pm
- * April 12, 1998 - - Sunrise Service - - 7:00am - - Breakfast to follow all welcome to attend.
- * Please—if you know any children for Bible School give name, addresses and birthdates to JoAnn or Joyce.
- * CHURCH BOWLING PARTY: Punxsutawney Bowling Alley
April 19, 1998 - - 2-4pm - - Pizza Party
RSVP - - JoAnn 397-8476 or Joyce 397-9574 by
April 12, 1998.
- * April 19, 1998: Youth Group 6-8pm. Bring Bibles.

THOUGHT FOR THE WEEK...

Who Am I.....

Whatever the question, He is the Answer.
Whatever the problem, He is the Solution.
Whatever the hurt, He is the Healer.
Whatever the bondage, He is the Liberator.
Whatever the burden, He is the Overcomer.
Whatever the need, He is the Supplier.
Whatever the sin, He is the Forgiver.

"Cross-words: Pierced"

Scripture: Jn 19-31-37
 Strng, eery silen setl ovr area in/arnd hil outsid Her
 wher executin tuk plac
 was late aftrnoon that Fri & soon Sab in Feast Pass
 wud Bgin
 Thus relig ldrs concern crimnals hang cros wud def-
 e Feast bcuz cust Rom lv crims hang cros & rot
 Ther reasn, sham of typ deth & horor of crime
 Jn tel us-vs 31
 this strt Sab & preps undrway evr gud Jew household
 but also Sab in cel Fst Passovr=Hi day, Jn call it
 2remov bods fr cros, musB ded & ordr 2insur, Romns had
 procedur wh remov all doubt
 tuk hvy iron malet & struk legs crims thus brk vbone
 Wen tak plac, bod no suport self & dy sufocate
 (68 arch discovry skeletal remain of crucifix & lowr
 legs bin shattr by singl blow)
 Thus can C truth Jn writ
 vss 33-34=procedur dun on othr crimnls, but Js ded &
 soldr pierce side
 Jn tel us 4sevr1 reasns
 1-want relathe witnes as pt out vs 35=READ
 2=relat bak 2Scrip 2sho G ful Scrip thru Js
 2ty Scrip 2gethr this instanc 2pruv this part G's
 plan
 way bak histry Is K Dav writ undr inspir of G recor
 Ps 22 vivid pictur transpir crucifix of Js many yrs
 latr
 a part that proph if may cal that, vs 16=READ
 Dogs=Romns, Bcuz Gentils
 Assembly Wiked=Romans also
 F' jcs=nail Js 2 cros
 Zech, 500yr B4 Js=chap 12:10
 Much this proph yet 2cum 2pas 4 Jews hav no lk on
 Him they pierced
 Thoz aliv at crucifix did, but Js no recogniz as Jew
 Mesiah
 We C then truth wat Jn writ vs 36a=READ
 We can also redily C fulfil vs 37=READ
 but attr part vs 36 not only relat bak 2 Fst Pass
 wh Jews celbrat wen Js put 2deth, but tak us bak 2
 buk Exodus
 bak then wen Jews await deliv fr Egyptin slav ownrs
 G gav specif instr in Pass Fst wer 2eat
 Ex 12:46=Crucifix Js direc relat sac lamb
 not only 2B spotles w/out blemish, but cud hav no
 brkn bones
 2B that conditin wud mak it les than perf
 so cary comp furthr, ment altho Js went thru horibl

2/
 ordeäl of deth by crucifix, yet body remain unbrokn
 Tru, was pierc w/nails, spear, & yes, los blud
 But lik Passovr lam slain 4ea houshol, los suffr was
 loss of blud & lif
 (Ilus lost boy & point him 2cros)
 Wat prof truth
 r lentn seasn hav bin talk bout=Cros=Words
 th only word mak sens 4any us our livs is word
 CROSS
 it wen cum 2 cros we finly cum home
 it at cros we can lk & C th One who was pierc 4us
 & truth of Scrip reveal
 It then we lk upon Him whom G permit 2B pierc 4us
 It upon cros Js our eys shud C very dying form of
 One who suffred ther 4 me, as hymn tels us
 He was pierc so His blud cud covr our sins
 May we nevr 4get th cost of His luv 4us & claim
 that luv in His blud

"Cross-Words: Pierced"

Scripture: John 19:31-37

A strange and eerie silence had settled over the area in and around the hill outside of Jerusalem where the three executions had taken place. ~~XXXXXXXXXXXX~~ It was late afternoon on that ~~Friday~~ Friday and soon the Sabbath in the Feast of the Passover would begin. Thus the religious leaders were concerned that these criminals hanging on crosses on Golgotha would defile the Feast, because it was a custom of the Romans to allow the body of the crucified to remain on the cross until it rotted away. Their reason was to deepen the shame of their death and to intensify the horror at their crime. The Jewish leaders thus sought to prevent this from taking place and so it is that John tells us: "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken and they might be taken away." Jn 19:31.

This was the start of the Sabbath and preparations were underway in every good Jewish household. But it was also the Sabbath in the celebration of the Feast of the Passover, a "High day" as John calls it. To remove the bodies from their crosses, the criminals had to be dead. In order to insure this, the Romans used a procedure that took care of all doubt. They took a heavy iron mallet and ~~struck~~ struck the legs of the criminals thus breaking the bones. When this was done, the legs would no longer support the weight of the criminal and he slumped down on the cross thus bringing on suffocation because he couldn't breathe and so he died within minutes of this event. In the only known archeological find of a crucifixion, which came to light in 1968, the skeletal remains revealed that the lower legs had been shattered by a single blow. Thus we can see the truth of what John was writing.

So John writes that this procedure was done on the two criminal who were crucified with Jesus. "But when they came to Jesus and saw that He was dead already, they brake not His legs:" But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." vs 33-34.

John relates these incidents in this manner for several reasons. First, he wanted to relate that he was witness to this as he points out in the 35th verse, (read this).

Then he relates it back to Scripture to show that God was fulfilling Scripture through Jesus. To tie Scripture up in this incident is to prove that this was a part of God's plan.

Way back in the ~~xxxix~~ history of Israel, King David writing under the inspiration of God recorded in the 22nd Psalm a vivid picture of all that transpired in the crucifixion of Jesus so many years later. A part of that prophecy, if we may call it that is found in the 16th verse. David wrote, "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and feet."

The dogs referred to here are the Romans because they were Gentiles and any Gentiles was called and thought of as a dog. They would also be the "assembly of the wicked." And of course in order to nail Jesus to the cross it was necessary to pierce His feet and hands with nails.

The prophet Zechariah writing of coming events about 500 years before Jesus came on the scene wrote in his prophecy, the 12th chapter, the 10th verse: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

Much of that prophecy has not yet come to pass for the Jews have not yet looked upon Him "whom they have pierced." Those alive at the time of the crucifixion did so. But Jesus has not yet been recognized as their Messiah.

So then we see the truth which John is writing about when he says, "For these things were done, that the Scripture should be fulfilled." vs 36a.

We can readily see the fulfillment of the 37th verse, "They shall look on Him whome they have pierced."

But the latter part of the 36th ~~chapter~~ ^{VERSE} not only relates back to the 22nd Psalm, but it also is involved in the special Feast the Jews were celebrating at the time of the death of Jesus.

Back at the time when the Jews were awaiting their delivery from ~~the~~ ^{their} Egyptian slave owners, God gave them specific instructions in the Passover feast they were to eat. Among those instructions as found in the 12th chapter of Exodus is found the instruction ~~xxxxx~~ regarding the lamb. In the 46th verse of the 12th chapter of Exodus we read, "In one house it shall be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."

The crucifixion of Jesus was directly related to this sacrificial lamb. It was not only to be spotless and without blemish, but that also meant it could not have any broken bones. To be in that condition would make it less than perfect. Carrying the comparison further ~~to~~ that meant that although Jesus had to go through the horrible ordeal of death by crucifixion, yet His body remained perfect without broken bones. True, He was pierced with the nails and the spear; and yes, He lost blood. But like the Passover lamb slain for each household, that was the only loss suffered, the loss of blood, with the loss of life.

(Illustration of lost boy and the cross near his home)

A little boy was lost and the police were at a loss as to who he was and where he lived. The boy simply did not know the answers to their questions. It was a rather large city so this made it more difficult for the police. Finally, one of them asked the boy if he could name something from his neighborhood which might identify where he lived. He thought about this for a while and then he said, "Near where I live there is a big cross. If you can take me to the cross, I'll find my way home."

What a profound truth. During this lenten season we have been talking about "Cross-Words." The only word that makes sense for any of us for our lives

is the word "Cross." It is when we come to the Cross that we have finally come home. It is at the cross that we can look and see the One who was pierced for us and the truth of Scripture is revealed. It is then that we look upon Him whom God permitted to be pierced for us. It is upon that cross of Jesus that our eyes should see the very dying form of One who suffered there for me, as the hymn tells us.

He was pierced so that His blood could cover our sins. May we never forget the cost of His love for us and claim that love in His blood.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 17, 1987

Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude

Announcements

Congregational Greeting

Joys and Prayer Requests

*Opening Hymn No. 253 "Beneath the Cross of Jesus"

*Ascription

*Call to Worship

Pastor - "And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, 'With desire I have desired to eat this Passover with you before I suffer.'"

People - And He said to them, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things I command you,"

Pastor - Ye that do truly and earnestly repent of your sins and henceforth intend to lead a new life, draw near with reverence and faith and let us approach the Throne of Grace in confession.

*Prayer of Confession (In Unison) For the sorrows which brought no softening of heart, for the chastenings which yielded no peaceable fruit of righteousness, and for the rebukes of conscience which led to no amendment of life, for the counsels of Thy Word we have known and not loved, for the Gospel of Thy Son we have believed and not obeyed, and for the leading of the Spirit of Truth we have acknowledged and not followed, have mercy upon us, O God, we humbly entreat Thee.

Lead us now to Thy table, and once more, unite us to Christ, who is the Bread of life and the Vine from which we grow in peace. Praise be to Thee forever. Amen.

*Assurance of Pardon

The Service of the Upper Room and Tenebrae

The First Light - The Shadow of Betrayal - Luke 22: 1-6 #1

A Hymn no. 281 - first verse

The First Candle is Extinguished

The Second Light - The Shadow of the Betrayer -

Matthew 26: 20-25 #2

A Hymn no. 281 - second verse

The Second Candle is Extinguished

Offering

Offertory

*Doxology - page 382

The Third Light - The Shadow of Desertion - Matthew 26:31-35 #3

A Hymn no. 281 - third verse

The Third Candle is Extinguished

The Fourth Light - The Shadow of Temptation - Luke 22: 39-46 #4

The Fourth Candle is Extinguished

The Fellowship of Communion

The Communion Hymn No. 287 "Were You There?"

Institution and Consecration of the Elements

Distribution of the Bread

Distribution of the Cup

*Prayer of Thanksgiving

The Fifth Light - The Shadow of a Trial - Matthew 27: 11-14 #5

A Hymn no. 607 - first verse

The Fifth Candle is Extinguished

The Sixth Light - The Shadow of Judgement - Luke 23: 13-25 #6

A Hymn no. 607 - second verse

The Sixth Candle is Extinguished

The Seventh Light - The Shadow of Death - Luke 23: 33-46 #7

A Hymn no. 607 - third verse

The Seventh Candle is Extinguished

The Eighth Light - The Shadow of the Tomb - Mark 15: 42-45 #8

The Eighth Candle is Extinguished

*A Hymn No. 256 "The Old Rugged Cross"

(During the singing of this hymn, the Christ Candle is extinguished and removed)

*The Entombment - Matthew 27: 59-60

*Prayer and Return of the Light

*The Benediction

*Postlude

Following the benediction the congregation departs in silence to await the coming of Easter morning.

St. Paul's United Church of Christ
Butler, Pennsylvania

Easter Sunrise Service April 19, 1987

Guest Minister: Rev. William Saxman

ORDER OF WORSHIP 6:30 A.M.

Prelude

Pastor: Our Lord has risen from the dead! Christ has
conquered death to bring new life to man! He
lives today and for all eternity! Alleluia!

*Hymn of Joy - "Christ The Lord Is Risen Today"

Christ the Lord is risen today, Alleluia!
Sons of men and angels say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Lives again our glorious King, Alleluia!
Where, O death, is now thy sting? Alleluia!
Once He died, our souls to save, Alleluia!
Where's thy victory, boasting grave, Alleluia!

Love's redeeming work is done, Alleluia!
Fought the fight, the battle won, Alleluia!
Death in vain forbids Him rise, Alleluia!
Christ hath opened Paradise, Alleluia!

Soar we now where Christ has led, Alleluia!
Following our exalted Head, Alleluia!
Make like Him, like Him we rise, Alleluia!
Ours the cross, the grave, the skies, Alleluia! Amen.

*Call to Worship

Pastor - Now is Christ risen from the dead, and
become the first fruits of them that slept.

People - For since by man came death, by man came
also the resurrection of the dead.

Pastor - For this corruptible must put on incorr-
uption, and this mortal must put on
immortality,

People - O death, where is thy sting? O grave,
where is thy victory?

*Invocation

Hymn "He Lives"

I serve a risen Savior, He's in the world today;
I know that He is living, whatever men may say;
I see His hand of mercy, I hear His voice of cheer
And just the time I need Him He's always near.

In all the world around me I see His loving care,
And though my heart grows weary I never will despair;
I know that He is leading through all the stormy blast
The day of His appearing will come at last.

Rejoice, Rejoice, O Christian lift up your voice and sing
Eternal Hallelujahs to Jesus Christ the King!
The Hope of all who seek Him, the Help of all who find,
None other is so loving, so good and kind.

Chorus:

He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's
narrow way.

He lives, He lives salvation to impart,
You ask me how I know He lives? He lives within my
heart!

Easter Prayer

Scripture: John 20: 1-10

Sermon: "The Faces of Easter"

*Hymn "Because He Lives"

God sent His Son, they called Him Jesus,
He came to love, heal and forgive;
He lived and died to buy my pardon,
An empty grave is thereto prove my Saviour lives.

How sweet to hold a newborn baby,
And feel the pride and joy He gives;
But greater still the calm assurance,
This child can face uncertain days because He lives.

And then one day I'll cross the river,
I'll fight life's final war with pain;
And then as death gives way to victory
I'll see the lights of glory and I'll know He lives.

CHORUS: Because He lives, I can face tomorrow
Because He lives all fear is gone,
Because I know He holds the future.
And live is worth the living just
because He lives.

CONGREGATION

Pastor - We have come again to the empty tomb. We are loved, forgiven and made new through our Risen Savior Jesus Christ.

People - Through Him we have passed our of death into life.

Pastor - The peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord. God in peace. Amen.

Announcements:

We wish to express our sincere thanks to Rev. William Saxman for being with us this morning, and for bringing us a message of Easter.

Love Loaves - will be dedicated during the 11:00 a.m. service. If you did not bring yours you may do so next Sunday.

Leadership Training Classes will begin on Tuesday evening at 7:00 P.M. Those who signed up please circle that date, we'll see you there.

Easter Eggs are still available in case you forgot someone on your Easter list. Stop in the kitchen after the service.



St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 19, 1987

Mr. Dale Rice, Minister or Music

Mr. Roland Thompson, Saxophonist

Acolytes: Kelly Mangel and Lori Weisenstein

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

Call to Worship

Pastor - Why seek ye the living among the dead?
He is risen!

People - He is risen indeed!

Pastor - Let us worship God

*Processional Hymn No. 289 "Christ the Lord is Risen Today"

*Invocation (In Unison) Almighty God, whose Son, our
Savior Jesus Christ, broke the seal of the tomb and
came forth in glory, we laud and magnify Your holy name.
Let us see the cross and then the empty tomb for we
cannot stand hopeless before such glory. Let Jesus who
conquered the grave, sin and death, come into our hearts,
our homes, and our church. May he conquer our wills
and our lives to reign supreme in each of us this
Easter Day. Let the Light of Your Word be a lamp to
our feet, and the Light of the Risen Christ a beacon to
our path. In His name we pray....Amen.

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 298 "Christ Arose"

Easter Prayer

Offering of all gifts (includes Love Loaves)

Offering

Offertory

*Doxology - page 382

Dedication of Love Loaves

Offering Prayer

Easter Anthem: "It's Easter Morn!"

Scripture: Luke 24: 1-12

Sermon: "Surprise"

*Hymn No. 292 "Because He Lives"

*Benediction

*Postlude

The Lillies on the Chancel and Altar can be taken after the
service. If you need help the Ushers will assist you.
Mr. & Mrs. Walter Hollefreund will greet our members and
guests at the door this morning.
Ushers for today are Rob Vinroe, Rick Vinroe, Kevin Snyder,
and Jeff Snyder.

Attendance last Sunday was 176 with 30 visitors.

Nursery will be provided today by Beth Kocko.

Hospitalized: Mrs. Frances Atwell in BMH

Paul Campbell and Paul Riemer will be visiting the hospital
this week.

TUESDAY - Leadership Training classes begin at 7:00 P.M.

Love Loaves - if you forgot to bring them you may do so
next Sunday.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your life
by coming forward to the altar. The invitation gives the
opportunity to accept Christ as Savior, to pray, to
meditate, or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this oppor-
tunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 12, 1998
EASTER SUNRISE SERVICE * 7:00 A.M.

prelude
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN
PRAYER/OFFERING
*DOXOLOGY
EASTER PRAYER
HYMN
SCRIPTURE: LUKE 24:1-12
SERMON: "SURPRISE" - ST. PAUL'S, BUTLER - 4/19/87
*HYMN
*BENEDICTION
*POSTLUDE

SCRIP: LK 24:1-12; SERM: "SURPRISE"
(ILUS AMY B DED,UNCLE RESPSON 2MOS LATR)
HOW CAN ANY1 DENY DETH??
IT THER & HAV EXPR FAMLY/CIRCL FREINDS
IF NO BLIEV ANYTH IN G'D WORD,MUS BLIEV
RE^{AL}IT OF VS IN HEB WH/STATES:
"IS APPETED UN2MAN ONCE TO DIE"
POP SONG SUM YRS AGO WAS "IS THAT ALL
THER IS?" - & ASK QUES BOUT DIF CIRCUMS
OF LIFE
CONCLUSIN=IF THAT ALL THER IS,THEN WE
MAY AS WEL BEK OUT TH/BOOZ & HAV A BALL
OTHR WORDS=LIV IT UP BCUZ ONLY GO RND
THIS LIF ONCE, DETH & THEN NUTH
BUT A CARING/LUVING GOD GIVS US TH/ANSRS
2LIF & HAS PRUV 2MANK THER LIF BYON GRAV
BAKGR OF JS:
MAN KNO AS JS OF NAZ,S OF DAV,S OF GOD
& OTHRS BIN EXECUT AS COMON THIEF FRIDA
BODY PLAC BORO TOMB OF RICH MAN
FOLLOWRS DISILUSIN & FIL W/GRIEF
ALL WONRFUL THING TOL THEM OF GLORIOUS
KINGDOM 2B SET UP BY G IN WH/THEY WUD
HAV VITAL ROL WAS NOW NUTH MOR THAN
SHATTRD DREAM
AS FAR AS THEY CONCERN THER NO REAL MEAN
2LIF & MAY HAV ASKD POLO DETH/BURIAL,
"IS THAT ALL THER IS?"
SO IT WAS SUM PEOPL DECID CUM 2TOMB &
C^{OM}PLET BURIAL RITUL WH/DIDNT COMPLETLY
TAK PLAC ON FRI AFT & ERLY EVENING
LK'S RECORD TELLS US - READ VS 1
THEZ PEO IDENT BY LK IN VS 10A=READ THIS
GRP WOMN BRAV COLD,GRAY,ERLY DAWN 2CUM
2TOMB THAT 1ST EASTR SUNDAY MORNING
LK FURTHER TELS US=VSS 2-3 - READ THEZ
STRANG/SUPRNATURL EVEN TUK PLAC SINC
STON 2LRG/HVY 2B MOVD EASILY
(EXPL RND STON IN GRUVS)
EVDENTLY NO SIGN GRP PEO WORK/STRUGL TO
ROLL STON AWAY FR/TOMB OPENING
ONLY THING STATE=VS 2

VSS 4-5=HERE ANSR 2WAT TRUBL THEM

2/

BUT WAS IT AN ANSR? (READ VS 5A)

TH/DED NO CUM BAK 2LIF & THIS SURPRIS WAS EITHR A HOAX OR A WEL CONCEIVD PLOT

TH/UTTR ASTONISHMENT OF THEZ WOMN MUS HAV BIN VERY SIMLAR 2THE EXPERIENS OF SO MANY CONCERN TH/EASTR & RESUR STUFF

(ILUS DR. ~~RAY~~ GARY PERDUE & SEMNARY STUDENT & RETIRD PREACHR)

W/ CAN WE SAY BOUT EASTER??

THEZ WOMN WER CONFRONT W/WHY SEEK LIVING AMONG TH/DED

AND AS THEY PONDR THIS TH/ANGELS SED TO THEM

VSS 6-7=HERE THEY WER GIVN SUMTH 2THINK ABOUT

AND AS THEY THOT LUKE FURTHR TELLS US.....

VSS 8-9="THEY REMEMBRD HIS WORDS & THEN RUSH 2TEL TH/OTTHRS

THIS WAS 2GUD OF NEWS 2KEEP 2SELVS

DUZ THIS EASTR EVENT STIR OUR HARTS & LIVS LIK IT DID THOZ DISCIF

DO WE REALY KNO WAT EASTER IS ALL ABOUT???

(ILUS 4 YR OLD GIRL IN SS & HER ANSR)

UNFORTUNATLY 4MANY PEO TH/RESUR OF JS XP FR/THE DED IS ON A PAR W/GRNDHOG & SHAD 2PREDICT MOR WINTR

IT SUMTH CANOT B BLIEVD BCUZ CANOT B PRUVD & MUSB TAKN OF FAITH ALONE

(READ LETTR OF RAY SELDOMRIDGE TO HIS DED NIECE AMY)

HIS FAITH IS THAT AMY IS IN TH/PRESENC OF G & THER LIF BYON THIS LIFE

TH/ACCT IN LUK & ANGLS ASK - VS 5B - READ THIS AGAIN

THIS GIVS TH/TRUTH 2WAT RAY & OTHR BLIEVRS BLIEV

PROB IS TOO MANY HAV HERD BOUT HVN & HELL & KNO WEN DY SO ONE OR OTHR

IT THEN BCUMS MATTR OF ENTER RELATSHIP W/GOD

THIS CANT B DUN LIV APART FR/HIM, BUT MUS TAK PLAC BY ACPT HIS FRRE GIFT OF SALV WH/CUMS 2US THRU JS XP

ALL OF TH/EVENTS OF HIS LIF, AREST, TRIAL EXECUTIN & ~~REXR~~

TH HAD TH/MEAN & PURPOS OF BRING ANY & ALL WHO WUD 2 A

RELATSHIP W/GOD THAT WIL NEVR END.

THAT WAS TH/PURPOS OF HIS RESURECTIN

(ILUS OF 3YR OLD & TH/MEANING OF EASTER)

WAT BETTR WAY 2SUMUP EASTER THAN "SURPRISE"

IT WAS "SURPRISE" 2TH/WOMN AT TH/TOMB

IT WAS "SURPRISE" 2ANY & ALL WHO HERD OF THAT EVENT

AND IT IS A "SURPRISE" TO EACH OF US

IT MAKS DETH OUT 2B A LIE

YES, THER IS STIL DETH 2B FACED,BUT IT IS NO INGR TH/FINAL & COMPLET END

IT HAS BIN DEFEATD & JS XP HAS RISN FR/THE DED 2BCUM TH/FIRST FRUITS OF THEM THAT SLEPT

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

"SURPRISE" HE IS ALIV 4EVRMOR & WE CAN HAV THAT ETRNL LIFE THROUGH HIM

IT IS URS & MINE FOR THE TAKING

**COMMUNITY BIBLE CHURCH
OF SAGAMORE**
WELCOMES YOU..
APRIL 12, 1998

PASTOR RALPH LINK WORSHIP SERVICE 11:00am
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

**HYMN---Christ The Lord Is Risen Today-----#289

OFFERING PRAYER

OFFERING

**DOXOLOGY

PRAYER AND PRAYER REQUESTS

HYMN-----Because He Lives-----#292

SCRIPTURE: Luke 24:1-12

SERMON: "SURPRISE"

**HYMN-----Christ Arose-----#270

**BENEDICTION

SO GLAD YOU COULD JOIN US.....

** Please stand

**ANNOUNCEMENTS
OF THE WEEK.....**

- * Please—if you know any children for Bible School give name, addresses and birthdates to JoAnn or Joyce.
- * CHURCH BOWLING PARTY: Punxsutawney Bowling Alley
April 19, 1998 - - 2-4pm - -Pizza Party
RSVP - - JoAnn 397-8476 or Joyce 397-9574 by
April 12, 1998.
- * April 19, 1998: Youth Group 6-8pm. Bring Bibles.

THOUGHT FOR THE WEEK...

Dear Father,
Help me to bridle my tongue,
so that on judgment day
I will not be found guilty
of assault with a deadly weapon.

LOIS
PETE - LEE
JOHN
TOMMY

"Surprise"

Scripture: Lk 24:1-12; Text: Lk 24:5b
 (Ilus Amy being ded-drk, rainy, wet nite San Gab Calif.
 Jan 83; ther dimly lit Epis Ch solem serv held. Behind
 drip tainglas windo th ch fil w/peo & at end ope hymn
 Rectr mov slo, silen 2lectrn. In voic fil w/angr, grief
 ho'ibl directnes=Amy Eliz. Hixon is ded)
 (I d wat Unice wrot bout her)
 How can anyl deny deth? It is ther & whethr we hav
 exper in imed famly, or kn of it in circl frends, it
 sumthin wh real
 If no Bliev anyth fr G's Word we mus Bliev realty of
 vs Heb-It is apt un2 man lnce 2d^{is}
 Pop song yrs ago ask=Is that all ther is?
 & conclusin is that if ther isnt real mean 2lif,
 then may as wel brk out booz & hav a ball
 In othr words=lit it up Bcuz U only go rnd lnce this
 lif & aftr that ther is nuthing
 But a creatng, luvng, carng G givs us ansrs 2lif &
 has provn 2mank ther is lif byon grav
 Th man kno as Js of Naz, S of Dav, S of G, & othr names
 had bin execut as comon thief on Fri
 His body plac in tomb of rich man, borrowd, His folers
 disilusin, fil w/grief
 All wonderfl things had tol concern glorius kingdm
 2B set up by G w/them hav vitl rol was nuthin more
 than shattr dream
 As far as they concern ther no real mean 2lif &
 they may hav ask aftr His deth, burial, Is that all
 ther is?
 So was sum womn folo of Js decia cum tomb & complet
 burial ritul wh no complet on Fri
 V₁)=& Lk identfy thez peo vs 10
 so was grp womn brav col, gray dawn 2cum 2timb that
 Sun morn, but wen ariv=vs 2-3
 strang suprnaturl even ocum sinc ston 2lrg, hvy mov
 no sing grp struggl mov ston, & it in gruv but roll
 bak fr entry
 so wondr bout this=vs 4-5
 here was ansr 2that wh trbl them, but was it anser?
 Why seek ye th livng among th ded??
 th ded didnt cum bak 2lif & this surpris had 2B a
 hoax or a wel conceiv plot
 Th uttr astonshmen thez womn mus bin simlar 2exper
 of so many concern Eastr & resurectin stuf
 (Ilus Dr. Cary Perdue & theo stud & eastr)
 (Ilus preachr & no kno wat say Xmas/Eastr)
 Wat cud we, or wud we say bout Eastr?
 Thoz womn stud entr tomb, confr by angls & ask=Why
 seek ye th livng among th ded?

& as pondr quest, angls anser=vs 6-7
 & as pondr furth=vs 8
 They remem wat he tol them & rush 2tel discips bout
 this sinc 2gud 2keep 2selvs
 But duz this event we cal Eastr stir our harts & livs
 lik did thoz 1st discips?
 Do we really kno wat Eastr all about?
 (I' SS clas & 4yr old girl kno bout Eastr-grndhog)
 Unfortunat 4many peo Resur Js Xp fr ded ~~lik~~ on a par
 w/grndhog C shado & predic mor wint
 it is sumth canotB Bliev Bcuz no can pruv & musB tak
 by faith alon
 Th man we quot Bgin mesag-Ray Seldomridge wrot lettr
 2ded niec & this wat wrot=(Ilus of this lettr)
 His faith is that Amy is in presenc of G & ther is lif
 Byon this one
 Th act in lk of empty tomb & angls ask=Why seek ye th
 liv among th ded givs th truth 2that
 But prob 4many is that herd enuf bout eternty 2cum
 2conclusin lif Byon this one wilB spent eithr w/G
 or seprat fr Him 4 all eternty
 It Bcum entr relatsip w/G & this canotB dun by liv
 apart fr G
 It mus tak plac by aopt gift salv wh cum 2us thru
 Js Xp
 All events, arest, trial, executin, deth, burial=all had
 meaning & purp of bring any & all who wud, 2 a savig
 kno & relatsip w/Almity G that wil nevr end
 (Ilus girl & Easter all about=SURPRISE)
 Wat betr word sumup Eastr?
 It surpris 2womn at tomb; it was surpris 2any & all
 who herd it; & it is surpris 2ea of us
 Th maks deth out 2B a lie
 As, ther is stil deth 2B face, but it no longer is th
 final & complet end of all
 It has bin defeat & Js Xp has risn fr ded 2Bcum th
 1st fruts of them that slept
 WHY SEEK YE TH LIVING AMONG TH DED?
 SURPRISE - He is aliv 4evrmor & we can hav that
 eternal lif thru Him
 It is Urs & mine 4 th taking

"Surprise"

Scripture: Luke 24:1-12

Text: Luke 24:5b

(Illustration of Amy being dead)

It was a rainy, wet night in San Gabriel, California in January of 1983. There in andimly lit Episcopalian Church a solemn service was being held. Behind dripping stained glass windows the church was filled with people. At the end of the opening hymn, the rector moved slowly and silently to the lectern. In a voice filled with anger and grief, he spoke with horrible directness: "Amy Elizabeth Hixon is dead."

The uncle of Amy who works for World Vision wrote of her death in April of 1983 and he says, "Amy Elizabeth Hixson is dead," even to write those words now seems a profanity. Amy was my niece, a bright, happy eight-year-old whose life had been stolen away by leukemia. Her death ~~xxxx~~ is still to me, three months later, an ugly, detestable truth. I cannot dwell on it long. I have seen death ~~xxxx~~ up close, and I hate it. But that's not all. Amy's death is a detestable lie.

Yes, she suffered, (and we suffered). She finally closed her eyes and left us (and we are alone). But died? That's the lie?"

How can anyone deny death? It is there and whether we have experienced it in our immediate family, or ~~xxxxxx~~ know of it from our circle of friends, it is something that is real. If we don't believe any other thing from God's Word, we must believe the reality of the verse from the book of Hebrews that tells us, "It is appointed unto man once to die."

A popular song of some years ago asks the question, "Is that all there is?" Its conclusion is that if there isn't real meaning to life then we may as well "Break out the booze and have a ball." In other words, live it up because you only go around once in this life and after that there is nothing. But a creating, caring, loving God gives us the answers to life and has proven to mankind that there is life beyond the grave.

The man known as Jesus of Nazareth and called by the names of Son of God, Son of David, and others, had been executed as a common thief on Firday. His body was placed in a ~~xxx~~ borrowed tomb of a rich man. His followers were disillushioned and filled with grief. All of the wonderful things He had told them concerning a glorious kingdom to be set up by God in which they would each have a vital role was now nothing more than a shattered dream.

As far as they were concerned, there was no real meaning to life and they may have asked following His death and burial, "Is that all there is?"

So it was that some women followers of Jesus decided to come to the tomb and complete the burial ritual which didn't completely take place on that Firday afternoon. Luke records for us, "Now upon the first day of the week, very early in the morning, they came unto the sepuchre, bringing the spices which they had prepared, and certain others with them."

These people are identified by Luke in the 10th verse where he tells us, "It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with them."

So it was a group of women who braved the cold gray dawn to come to the tomb on that Sunday morning. But when they arrived Luke continues, "And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." vss 2-3.

A strange supernatural event had occurred since the stone was too large and heavy to be moved easily. Evidently, there was no sign of a group of people working and struggling to roll the stone out of its groove and away from the opening of the tomb. The only thing amiss, was that the stone was indeed rolled away.

So wondering about this, Luke tells us, "And it came to pass, as they were much perplexed about this, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead?"

Here is their answer to that which was troubling them. But was it really an answer? "Why seek the living among the dead?" The dead didn't come back to life and this surprise had to be hoax, or a well conceived plot. The utter astonishment of these women must have been very similar to the experiences of so many concerning this Easter and resurrection stuff.

(Illustration of Dr. Cary M. Perdue & seminary student not know about Easter)
Dr. Cary Perdue is a Biblical scholar who tells of a sunrise service he once attended as a teenager. The speaker was a theological student from a theological school in Virginia. The opening ~~xxx~~ remarks of this student were, "I don't have the slightest idea what Easter is all about, but I will tell you what I think it means." Dr. Perdue adds that his opening statement proved to be all too prophetic.

A retired preacher who liked to preach in various churches sent out letters to many of them letting them know that he was available to fill their pulpits. But in his letter he informed them not to invite him for Christmas or Easter because he said, "He didn't know what to say." What could we, or would we say about Easter?

Those women stood in that tomb confronted by the angels and were asked the question, "Why seek ye the living among the dead?" and as they pondered that question the angels told them, "He is not here, but is risen! Remember how He spoke unto you when He was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again:'"

And as they pondered these further revelations we are told, "And they remembered His words."

They remembered what He had told them and they rushed to tell the disciples all about this since it was too good to keep to themselves.

But does this event we call Easter stir our hearts and lives like it did those first disciples? Do we really know what Easter is all about?

(Illustration of 4 year-old-girl in Sunday School and her answer)
A group of four-year-olds were in a Sunday School class and the teacher asked, "Does anyone know what today is?"
One little girl held up her hand and said, "I do. Today is Palm Sunday."
"That's right," the teacher said. "Now who knows what next Sunday is?"

Again the same little girl held up her finger and said, "Next Sunday is Easter."

"Wonderful," the teacher exclaimed. "And now does anyone know what makes next Sunday Easter?"

The same little girl held up her finger and answered, "Next Sunday is Easter because Jesus rose from the grave."

But before the teacher could congratulate her on her answers the little girl continued talking and added, "But if He sees His shadow He has to go back for seven weeks."

Unfortunately, for many people the Resurrection of Jesus Christ from the dead is on a par with the groundhog seeing his shadow to predict more winter weather. It is simply something that cannot be believed since it cannot be proved and must be taken on faith alone.

The man we quoted in the beginning of this message, Ray Seldomridge wrote a letter to his dead niece and this is what he wrote: (read letter to Amy). His faith is that his niece is in the presence of God and there is a life beyond this one. The account in Luke of the empty tomb and the angels asking, "Why seek ye the living among the dead?" gives the truth to that. But the problem for so many is that they have heard enough about eternity to come to the conclusion that the life beyond this one will be spent either in the presence of God or separated from Him for all eternity. It becomes a matter of entering a relationship with God. This cannot be done living apart from God but must take place by accepting His gift of salvation which comes to us through Jesus Christ. All of the events of His arrest, trial, execution and death had the meaning and purpose of bringing any and all who would to a relationship with God that will never end.

(Illustration of three-year-olds meaning of Easter)

A man tells of his three-year-old daughter Nicole getting ready for Easter. Someone had bought her a pretty new dress, and her mother had gotten her a white bonnet. Now he had to take her shopping and get her a new pair of shoes. They stopped in a store and bought a pair that matched her new outfit and Nicole told him for the umpteenth time, "I can't wait for Easter, Daddy."

To this he asked, "Do you know what Easter means?" And she replied, "Yes." "Well, what does it mean?" And with her arms raised, a sweet smile on her face, and at the top of her voice she said, "Surprise!!!"

What better word to sum up Easter, than "Surprise." It was a surprise to the women at the tomb; it was a surprise to any and all who heard of it; and it is a surprise to each of us. It makes death out to be a lie. Yes, there is still death to be faced, but it is no longer final and the complete end. It has been defeated and Jesus Christ has risen from the dead to become the firstfruits of them that slept. "Why seek ye the living among the dead?" Surprise, He is alive forevermore, and we can have that eternal life through Him. It is yours and mine for the taking.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 26, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Lori Weisenstein and Meron Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 6 "This Is My Father's World"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, who brought again
from the dead our Lord Jesus Christ, help us in the
days of our flesh to minister like Him. Keep our
tempers cool and our spirits calm; make us brave to
fight for the right and to stand firm against those
who would oppress the weak. Give us grace to know
Him as our living Lord, and strength to follow His
footsteps; in His name we pray.....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment with Bill
Hymn No. 432 "Softly and Tenderly"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Dedication of Infant
Anthem: "Risen, As He Said"
Scripture: Psalm 4
Sermon: "Song in the Key of 'S' "
*Closing Hymn No. 295 "I Know That My Redeemer Lives"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Edna Tait in memory of Ralph.
Mr. & Mrs. Robert Stewart will greet our members & guests
at the door this morning.

Ushers for today are Dick Mangel, Don Kingsley, Danny
Mangel and Dick Dally.

Attendance last Sunday was 189 with 51 visitors.

Nursery will be provided today by Mrs. Delores Herrit.
Marty Henry and Rob Vinroe will be visiting the hospital
this week.

SUNDAY - Youth Group at 7:00 P.M.

> TUESDAY - Leadership Training Classes at 7:00 P.M.

May 4th - Finance Committee meeting at 7:00 P.M.

May 6th - Council Meeting at 7:00 P.M.

May 11th - Teachers Meeting at 7:00 P.M.

- Lay, Life & Work Committee meeting at 7:00 P.M.

May 13th - Mother & Daughter Banquet

If you forgot your Love Loaf last Sunday or was not with
us on Easter you may bring them in. Please try to bring
them in before the end of the month.

> The Butler County Citizens for Decency is holding their
annual meeting on April 30th at 7:30 P.M. at the Butler
Intermediate High School. A special program will be
presented for the community following a business meeting.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to
pray, to meditate, or to seek counseling. The Pastor
will assist you if you desire. Please avail yourself
of this opportunity.

> 7 EASTER EGGS LEFT VAN. MELTAWAY, & PENNY R.
4.50 - DAN BARK 2 FOR \$9.00

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - SEPTEMBER 8, 1996

PRELUDE
GREETINGS JOYS ANNOUNCEMENTS/PRAYER REQUESTS

ANNIVERSARY SCHEDULE - FRIDAY, SATURDAY, SUNDAY
PITTSBURG ZOO - SLEEP OVER

WE 8:30 AM VHS 17th

*HYMN
PRAYER/OFFERING
DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE PSALM 4

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

SERMON: "SONG IN THE KEY OF 'S'"

ST. PAUL'S, BUTLER 4/26/87

*HYMN
*BENEDICTION
*POSTLUDE

RURAL VALLEY CH.

CALHOUN FAMILY

SCRIP: PS 4; SERM: "SONG IN TH/KEY OF 'S' "

PROB WEL AWAIR PSALMS WER HYMNS SENG IN TEMPL/SYN WORSHIP
POEMS/PROSE LATR SET TO MUSIC

SPOK OF FAMILIR THINGS PEO ISR KNU & MAY HAV LIVD THRU

SUPERSCRIPITIN IF HAV ONE READS=2CHIEF MUSICIN ON NGEINOTH

~~NEGINOTH WAS A STRINGD INSTRUMENT~~

WUD ENTITL PSALM WUD CAL IT - SONG IN TH/KEY OF 'S'

I KNO NO KEY OF 'S' BUT THIS SONG & LETTR 'S' CANB IDENTIFYD
FIVE WORDS IMPLIED

DAV WROT PSALM WEN ON RUN FR/ABSALOM

ABS WAIT TO ATTACK JERU & DAV ARMY, BUT DAV HAD FELD 2WIDLRNES

AS DAV LIV IN WILDRNES W/LOYL FOLOWRS, HE REFLECTS & WRITE ----

VS 1-DAV CAL OUT 2GOD 4SALVATIN & THIS 1st 'S' OF SONG

THIS PERSNL SALV - ~~NOTTO~~ - HE SAY, "I-CAL", "ME", - ETC, ETC.

IT IS PERSNL SALVATIN DAVID SEEKS

(ILUS 2MEN SWIMMING, ONE CAL "HELP, HELP")

ALWAY MAN GET DEEP WATR CAL 4HELP

WEN MAN CANT CONTROL DESTINY HE REACH/GRASP FOR SALVATIN

LIK DAV IT="ME" "I"

VS 2-BUT DAV WANT SALV GO BYON JUS SAVING HIM

HIS DESIR SALV B SO COMPL/THORO WUD SHUT MOUTHS ENMYS OF GOD

FIRST THEN THIS SONG IS - SALVATION

VS 3-4=AFTER SALVATIN THER MUSB "SANCTIFICATIN"

THIS MEANS LIV TH/LIF OF FAITH-PERSNL GODLY LIVING CUMS NEXT

NOTIC LAS WORDS VS 4 - "B STILL" - KEEP SILENC OR B SILENT HEB

ONE BIB SCHOLR SEZ IT MEANS "SHUT-UP"

HOW MANY PEO ABSOLUTELY SHUTUP & LET G ANSR AS HE WANTS???

VS 5-THIS 3RD LETTR "S" IS SACRIFICE

OFFERINGS & JWS KNU THEM WEL

BURNT OFFERING -smoke ascend & CP TO JS ON CROSS - PERF SACRIFICI

MP OFFERING-FINE FLOUR, NO LUMPS SYM PERFECTIN - JS AS PERFECTIN

P E OFFERING-JS AS BEING TH/PERFECT PEACE FOR ALL MANKIND

PICTUR ALWAY THER, YET NEVR UNDRSTUD WAT G CUD/WUD DO THRU XP

VS 6- 4TH NOTE IS THAT OF SONG

DAV/LOYL PEO NEVR IN BATTL YET & SUM ASK WHO WIL SHO US ANY GUD

NEGATIVES & NOT REALIZ DAV'S HART BRK BCUZ OF SON DISOBEY

W/TEARS RUN DMN CHEEKS, DAV CUDB POSITIV IN MIDST THIS SITUATIN

VS 7-EVN W/NEGATVS ALL RND HIM & HE THINK OF HARV FESTIVAL

THIS FEAST OF TABS-BARN'S BURST/VATS OVRFLO & HOLIDAY THANKSGIV

YET, MIDST THIS DAV WAS LIV LIK BEGGR, BUT DAVS SPIRIT SCARD

WAT HAD HE LOST? - PALAC, LOADED TABL, MONEY - MATERIAL THINGS

WAT WAS LEFT? - GOD! HIS JOY NOT IN MAT THINGS, THOZ CUM & GO,

BUT GOD WAS EVRTHING

AS LONG AS DAVID HAD HIM-GOD, HE HAD EVRTHING

(ILUS-PEOPL REMAIN W/HOMES, BUSINESSES W/THRET HURICANE FRAN)

IS IT ANY WONDR HIS SONG WAS OF SALVATIN/SANCTIF/SACZ/SONG?? 2/

ABS AMAS ARMY DAV HAD MOSTLY TRAIIND LIK WEL HONED SWORD,
& W/THIS THRT WAT DID DAV DO???

vs 8=HE LAID DWN TO SLEEP BCUZ HIS TRUST WAS IN GOD
TH/FINAL NOTE OF HIS SONG WAS ONE OF "SECURITY"

I \PALAC IN JERU GARDS PATROL WALLS/PALAC NO ONE CUD GET TO HIM
HERE IN WILDENES WHER ANYONE CUD GET TO HIM, DAV FELT SAFR
BCUZ HE IN HANDS OF GOD

(I IUS MR. DAVENPORT & BEING BOUT BUSINESS AS USUAL-1780)

THIS WAT OUR STANC IN LIF SHUDB

WE NEED 2B FND FAITHFUL TO OUR TASKS WH/G HAS GIVN US

WE KNO SALV THRU JS XP G HAS GIVN US

OUR DAILY LIVS SHUDB LIVD IN SANCTIFICATION

THIS MEANS SACRIFICE ON TH/PART OF EACH BLIEVR W/COMPL WORSHIP

THIS IN TURN BRINGS FORTH SONG IN OUR HARTS FOR WAT G HAS DUN

& BCUZ ALL THIS,WE REST IN SECURITY WH/GOD PROVIDES

DO U KNO ALL THIS? IF NOT U CAN KNO IT THRU PERSNL RELATSHIP
W/JS XP

(Ilus: I LEEF MY HART IN SAM FRANKS DISCO)

Neginnoth=Heb term=2chief musician on
string instruments

vs 1=Salvation
personl=me,my,I

(I vs 2men swim/beach=neithr can I,but I
n/mak fuss)

vs 2=Salvatin complet,shut peo up

leasing=mean lying

vss 3-4=Sanctificatin

Be Stil vs 4=shut up

vs 5=Sacrifice

burnt offr

meal offr

peace offr

vs 6=Song

vs 7=w/song is positiv Salv,Sanc,Sac,ong

vs 8=Security

Easter past etc

Jn Greenleaf Whittier wrote:

&THER HE STANS IN MEMRY 2THIS DAY

ERECT,SELF-POISED,A RUGGED FACE HAF BEEN

AGAINST A BAKGRND OF UNNATURAL DARK

A WITNES 2 TH AGES AS THEY PASS

THAT SIMPLY DUTY HATH NO PLACE FOR FEAR

Davenport,a Xpian objec & say=Mr. Spkr,

THIS IS EITHER TH DAY OF JUDG,OR IT IS NOT.

IF IT IS NOT,THER IS NO NEED 4ADJURNING.

IF IT IS,I DESIR 2B FND DOING MY WORK.

† MOV THAT CANDLS B BROT & WE FORCED W/BU

"Song In The Key Of 'S'"

Scripture: Psalm 4

(Ilus lef harp in Sam Frank's Disco)

Now that all of U hav got groans out of systm, who wud lik to giv me an "S" in perfect pitch?

Now of cors I realiz musicl scdl duznt go that hi, & ends with the lettr "H"

I sur mos us kno Ps wer hymns of peo of Is.

They were poems, pros wh latr set 2music

mos them spok things peo Is knu & may hav liv thru

4th Ps wh use as scrip is gud examp of this

It writ by Dav at partic tim lif & at Bgin say=2 th

ch musicin on Neginoth

term=Neginoth is merly mean=string instrument

In this Ps, Dav strik th note of lettr S 5dif times Abs had revol agin F Dav; he had drawn many folors of F 2his side & they mas sumwher outsid Jeru await word

atak & ovrthro Dav, & ancint Abs as king

But Dav had fled Jeru & is out in wilnes w/faithful

folllors who remain loyl 2him

vs 1-Dav call out 4 G's salvatin & that 1st S of song

that salvatin he cal 4 is persnl salvatin & note th

persnl pronouns=Me, I, My, etc.

it is a persnl salvatin Dav spk of

(Ilus 2men swim & 1 cal 4help no swim)

Isnt it alway wen man get in2 deep watr he cal 4help?

Wen man cannot control his destiny, reach 4salvatin

& Dav lik all men, he want own persnl salvatin this

pt

vs 2-Dav want salvatin 2go Byon jus sav him

his desir was salvatin wudB so compl, so thorough,

wud shut mouths of enmys of G

W 1=Leasing=means lying, teling untruths

so then C 1st theme this song is that of=Salvatin

Afttr Salv nex step is Sanctificatin

Sanctificatin alway folo salvatin, that logic sequenc

A persn receiv salv, but then mus go 4th & liv it,

& that cal 4 sanctified life

vs 3-4-this is what Dav is say & so th nex "S" in

this song is that of Sanctificatin

it is persnl Sanctificatin, or godly liv requir now

las phras 4th vs signif in wat say=B Still

In Heb it mean=Keep silenc, or 2B silent

1 Bib scholr say it mean=SHUT UP

How many peo want 2B silent B4 G? Mos peo feel mus

plead case & so nevr keep quiet/silent B4 G & let

Him B God

Ther mus cum time wen avsolutly Shut Up & let G

anser as He chooces

S 5=3rd note is that of Sacrific

2/

Jew peo kun wat sacrifices wer: 1st burnt offr

this givn completly 2 G=smok ascen & acpt by G worshi

Js was offr on cros as Ult Sacrifice

ex offr was meal offering=consis finly grnd flour

smooth/evn textur, no lumps, impedments & symbolized

perfectin & this wat Js was completly

bro offr peace offr & this brot worshipr & G 2gethr &

in this offr was pictur Xp's presenc

In His lif Js mad plain want comun w/all mank, He

want cum evrl's lif

Thus in 3offrs we C complet sac wh was givn by G, 4man

thru Js Kp

pictur was alway ther, yet nevr underst & words Dav in

this song not only invitatin, but prophetic

vs 6=4th note of Song is SONG itself

had many his mid wer defeat & nevr encountr enmy batl

They wer negtiv in atitud & ask=Who wil sho us gud?

They no hav faith G on ther side, had 2C 2Bliev

Wat no realiz, Davs hart hvy BcuZ Blov son rebel agin

& it no joy, but deep regret/sadnes he hide fr son

Abuv all els, Dav felt ful weight of fathr want child

2B obed, & kno outcum may mean sons deth & so Dav was

positiv w/tears run dwn cheeks

vs 7=w/all negtiv rnd him Dav cud writ this

He think harves festvl=Fst Tabs; all happy; barns burst,

wine vats ovrflo & evrbody hav holiday & all who cud,

cam 2 Jeru 2rais songs of harves home

it much lik our Thanksgiv Day

Yet in mids Dav lif reduc 2thatvof beger, he hid 4very

lif & almos lik he th hunted, his son th huntr

but in this Davs sp sor=wat had he los? A palac, tabl

f w/gud things, mony: All thez materil things

wat did he hav lef? God, & his joy this pt was in

Him & not materil things

thoz th wud cum & go, but G was evrthin; as long as

had Him, he had evrthing

Is it any wondr his song that of=Salv, Sanc, Sac, & Song

He sing in key of "S"

But Abs mas army 4finl blo; army Dav train w/Abs & with

thret hang ovr hed wat did Dav do? Ansr=vs 8

Dav lay dwn sleep BcuZ trus in G & finl note=SECURTY

In Jeru gards patrol & saf, out here felt evn safr

BcuZ G Securty

(Ilus Easttr cum & gon & now wat: Wat shud B meaning?)

(Ilus Davenport & Day of Judgment in New Eng)

I Bliev this wat our stanc lif shudB 2day now lent,

Eastr ovr, cum & gon. We need 2B faithfl 2basks G givus

Do U kno=Salv, Sanc, Sac, Song, Securty w/ G?

Invitatin

"Song In The Key Of 'S'"

Scripture: Psalm 4

(Illustration of Pete Jones and Sam Frank, play on Left Heart In San Fran.) Pete Jones and Sam Frank were two musicians who were the best of buddies. But Pete was a bit more religious than Sam. They both died about the same time and went to their eternal reward. Pete went to heaven and was issued a harp, choral music and everything that went with it. He had everything he wanted, but he missed his friend Sam Frank. One day the angel in charge asked him if everything was satisfactory. Pete told him it was, but he would like to see his old friend Sam just once. The angel informed him that he could arrange it for the next day. The only rule was that he had to be back at heaven's gate before midnight. Because at midnight the gate closed and he would be locked out for good if he didn't make it on time. So the next day Pete went down to where his friend Sam Frank was and discovered that he was running a Disco. All day he was with Sam Frank and he really enjoyed the music and even joined in on it ~~with~~ by strumming his harp. He kept check on his watch and when it got close to midnight bid goodbye to Sam and just made it in the heavenly gate before it closed. The next day the angel in charge met him and asked how he liked his trip to see his buddy Sam Frank. He told the angel how he enjoyed it and especially the music. At the mention of the word music, the angel asked, "Speaking of music, I notice you don't have your harp with you today." At this, Pete clapped his hand to his head and said, "Oh, No! I left my harp in Sam Frank's disco."

Now that all of you have gotten the groans out of your system, who would like to give me an "S" in perfect pitch. Of course I realize that the musical scale doesn't go that high, but stops at the letter "H."

I'm sure that most of us know that the Psalms were the hymns of the people of Israel. They were poems and pieces of prose which were later set to music. Most of them spoke of the familiar things the people of Israel knew and may well have lived through. The 4th Psalm which we are using as Scripture this morning is a good example of this. It was written by King David at a particular time of his life and at the very beginning says, "To the chief musician on Neginoth." The word "Neginoth" is merely a term meaning "stringed instrument." In this Psalm, David strikes the note of the letter "S" 5 different times.

Absalom has revolted against his father David. He has drawn many of the followers of his father to his side. They are massed somewhere outside of Jerusalem waiting for the word to attack and overthrow King David and to anoint Absalom as the new King. But David has fled Jerusalem and is out in the wilderness with his faithful followers who had remained loyal to him.

David writes in the 1st verse, (read this). David is calling out for God's salvation. That's the first "S" in this song. But that salvation he is calling for is a personal salvation. Notice he says, "Hear 'me;' when 'I' call; O God of 'My righteousness; Thou hast enlarged 'Me;' when 'I' was in distress; have mercy upon 'ME' and hear 'MY' prayer. It is personal salvation David seeks.

(Illustration of two men swimming)

Two men were at the beach. One was lying on the sand soaking up the sun. The other was in the water swimming. Suddenly, the one in the water waded in what he thought was shallow water and stepped off ~~intoxicated~~ a ledge into the deep. "Help, help," he called, "I can't swim." The fellow lying on the beach replied, "Neither can I, but I'm not making a fuss about it."

And isn't it always when man gets into deep water that he seeks help? Isn't it when man finds he cannot control his destiny that he reaches out for salvation? David was doing this and he wasn't concerned about anyone else, but his own personal salvation. "Have mercy upon ME and hear MY prayer." But David wanted that salvation to go beyond just saving him. He wrote in this song, (read verse 2).

His desire was that this salvation from God would be so complete, so thorough, that it would shut the mouths of those enemies of God. The word "leaving" used in this Psalm simply means, "lying, telling untruths." So we see then the first theme of this Song is that of Salvation.

After Salvation the next step is "Sanctification." Sanctification always follows salvation that is the logical sequence. A person receives Salvation but then he must go and live it and that calls for the ~~living of the~~ sanctified life. We read this in the 3rd and 4th verses, (read these). So the next note of "S" in this song is that of sanctification. It is personal sanctification, or godly living that is required at this point.

The last phrase of ~~this~~ the 4th verse is significant in what it is saying. It reads, "Be still." The word in Hebrew is to "keep silence, or to be silent." And one Biblical commentator says it means simply, "Shut up." How many people want to be silent before God? ~~xxxxxx~~ Most people feel they must plead their case to Him and so they never keep silent before God and let Him be God. But there must come a time when we absolutely "shut up" and let God answer as He chooses.

The third note of this song is that of "Sacrifice." We read in the 5th verse, (read this). The Jewish people knew what these sacrifices were. First there was the burnt offering. This was given completely to and for God. The smoke ascended and it was accepted by God as worship. Jesus in later years was offered on the cross and this was the ~~sacrifice~~ ultimate sacrifice.

The next offering was the meal offering. This consisted of finely ground flour. It was smooth and even in texture, no lumps or impediments. It symbolized perfection and this what Jesus was.

The third offering was the peace offering. This offering brought the worshiper and God together and in this offering was pictured Christ's presence. In His life Jesus made it very plain that He wanted to have communion with all mankind, that He wanted to come into the life of everyone. Thus in the three offerings of the Jews we can see the complete sacrifice which was given

by God for mankind in Jesus Christ. The picture was always there yet never understood and the words of David in this song were not only an invitation to come to God, but were also prophetic.

The fourth note of this song is that of "Song." David wrote, (read verse 6). He had many in his midst who were defeated and they had not even encountered the enemy in battle. They were being negative in their attitudes. They asked, "Who will show us any good?" They didn't have faith that God was on their side, they had to see it to believe it. What these people didn't realize was that in all of this David's heart was heavy. His beloved son had rebelled against him and it was not with joy, but with deep regret and sadness that David was in hiding from this son. Above all else David was feeling the weight of a father wanting his child to be obedient, yet knowing full well that the outcome might very well result in the death of that rebellious son. So it was that David could be positive even though tears were running down his cheeks.

So it is that while those around him were negative, David could write, (read verse 7). David was thinking of the times of harvest festival. This was the Feast of Tabernacles and what a boisterous and happy time it was. The barns were bursting, the wine vats were filled to overflowing and everybody was having a holiday time of it. All who could came to Jerusalem to raise their songs of harvest home. It was very much like our celebration of Thanksgiving. Yet in the midst of this David had been reduced to the life of a beggar. He was in ~~hiding~~ hiding for his very life. It was almost as though he was the hunted and his son was the hunter and not the reverse. But in this David's spirit soared. What had he lost? A palace, a table loaded with all good things, money --- all of these were mere material things. What did he have left? God! His joy at this point was not in goods. Those things would come and go, but God was everything. As long as he had Him, he had everything. Is it any wonder that his song was that of Salvation, Sanctification, Sacrifice and Song. He was singing in the "Key of 'S'."

But Absalom was massing his army to strike the final blow. The very armies that David had trained and finely honed like the edge of a sword, were the armies that Absalom now commanded. With this threat hanging over him what did David do? The answer lies in the 8th verse, and we read, (read this verse). David laid down to sleep in ease because he trusted in God. The final note of David's song was that of "Security." So David wrote, (read verse 8). In his palace in Jerusalem, armed guards patrolled the walls, the corridors and no one could get to him. Here in the open outdoors he felt ever safer because he rested in the complete Security of God.

~~Illustration~~ Easter has come and gone for this year. For too many it was just another holiday to be celebrated with as much pomp and circumstance

possible to purchase. For most people it reached its peak and then life has once again slipped into the ordinary. But I believe that ~~xxxxxx~~ the thoughts and joys of Easter are something that should continue each day following Easter.

(Illustration of Mr. Davenport and being about business as usual)

~~John~~ Greenleaf Whittier wrote the lines:

And there he stands in memory to this day
Erect, self-poised, a rugged face half seen
Against a background of unnatural dark.
A witness to the ages as they pass
That simply duty hath no place for fear.

What prompted those words was a rare event which took place in the eastern seaboard of the United States on May 19, 1780. A dark haze began to spread across the sky. And then a thick darkness emerged. By noon it was as dark as night. Schools were dismissed and torches were lit in the streets. Birds went to roost and by one-o'clock fear had turned into panic at this strange phenomenon. Thousands crowded into churches to hear ministers expound on the Day of Judgement.

In Hartford, Connecticut both houses of the legislature were meeting, but one of them quickly dismissed since its members thought the world would end at any moment. The other body continued although greatly distressed. One man finally made a motion to disband, since the day of reckoning ~~xxx~~ was thought to have come. Immediately, a man named Davenport, a Christian, objected, saying, "Mr. Speaker, this is either the Day of Judgement or it is not. If it is not, there is no need of adjourning. If it is ~~it~~ is, I desire to be found doing my work. I move that candles be brought in and that we proceed to business." The meeting went on.

I believe this is what our stance should be in life today now that the season of lent is past and Easter has come and gone. We need to be found faithful to our tasks which God has given us. We know the Salvation God has provided through Jesus and our daily lives should be lived in Sanctification. This means Sacrifice on the part of each believer with complete worship. This in turn brings forth the Song in our hearts for what God has done for us and because of all of this we rest completely in the Security God provides. Do you know all of this? And is it a part of your life in this Post-Easter season? If you don't, you can know it, through a personal relationship with Jesus Christ. I invite you to make Him a part of your life today.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor May 3, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Bill Pieringer, Youth Director
Acolytes: Meredith Hewis and Dave Brinker

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 323 "Holy! Holy! Holy! Lord God Almighty"

*Ascription
*Exhortation
*Confession (In Unison) We offer you our thanks O God, for the rising of our Lord. But we know we must come to you in confession. We confess our unwillingness at times to follow our Lord. We confess as well our willingness to sin even when we know we shouldn't. Forgive us Lord, cleanse us, renew us, as we pray in His name.....Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142
Children's Moment with Bill
Hymn No. 442 "O Master, Let Me Walk with Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Jesus Is All The World To Me"
Scripture: John 4: 19-24
Sermon: "Life's Elementary Ingredient: The Need"
*Closing Hymn No. 2 "How Great Thou Art"
*Benediction
*Closing Prayer
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Fanchon Hindman and Joy in memory of Lawson.
Mr. & Mrs. Coyle Fowler will greet our members and guests at the door this morning.
Ushers for today are: Marty Henry, Frank Crawford, Dan Bosko, and John Snow.
Attendance last Sunday was 157 with 37 visitors.
Nursery will be provided today by Mrs. Sue Gamble.
Herb Shearer and Bill Pflugh will be visiting the hospital this week.

SUNDAY - Youth Group at 7:00 P.M.
MONDAY - Finance Committee meeting at 7:00 P.M.
TUESDAY - Leadership Classes at 7:00
WEDNESDAY - Church Council meeting at 7:00 P.M.

May 11th - Teachers meeting at 7:00
- Lay, Life, and Work Committee meeting at 7:00
May 13th - Mother/Daughter Banquet

> Hospitalized: Ken Weitzel in BMH

> VACATION BIBLE SCHOOL is fast approaching. The dates are June 22 through 26th. We are still in need of a few helpers for various classes. If you would like to help please see LuAnn Janicki our Director for this year.
Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

Flowers are needed for several upcoming weeks. If you would like to provide them in memory of a loved one, etc. please take a minute to sign up on the chart in the Narthex.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JULY 21, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

WELCOME VISITORS

NEED FOR SUNDAY SCHOOL TEACHER - PLEASE
REFRESHMENT SIGNUP SHEET

ANNIVERSARY MEETING - TUES 6:30

OPEN CH. WOOD AUL 10 JENNIFER/JOHN
ALL INVITED 3:30

ANNIVERSARY MEETING TUES 6:30

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
CHILDREN'S MOMENT
HYMN
SCRIPTURE: JOHN 4:19-24
SERMON: "LIFE'S ELEMENTARY INGREDIENT: THE NEED"
ST. PAUL'S, BUTLER - 5/3/87

*HYMN
*BENEDICTION
*POSTLUDE

FLOOD
PLANS

BOBBI
JENNIE
VICKI/REU - PEG
PRACTICE THURS BEFORE 6:30

SCRIP: JN 4:19-24; SERM: LIFE'S ELEMENTARY INGRED: TH/NEED"

ERLY CH/FATHR=ST. AUGUSTINE SED:

OUR SOULS R RESTLES UNTIL THEY FIND THER REST IN THEE

HE SPK ELEMENTRY INGRED FND EA INDIVID WALK TH/ERTH
(ILUS ATHEIST & REMARK BOUT ALL PEOPL WORSHIP SUMTHIN)

I JEW THIS WAT ST. AUGUSTINE GET AT
W/IN EA PERSN THER EL INGRED MAK INDIVID SEEK SUMTH 2WORSHIP
G PLANT IN EA US

NEX WKS WIL LK AT "WORSHIP"
(ILUS MEX WOMAN & TORTILLA - JS OF TH/TORTILLA)
(ILUS XMAS 86 & STATU CRY REAL TEARS IN CHICAGO CHURCH)

MANY PEO THRU CENTRYS HAV MISTAKN IDEA WORSHIP

(QUOTE BY A.W. TOZER & EVANGELICAL CHURCH)

ALL LIFE MADRUP OF WORSHIP - NOT JUS ON SUNDAY
EA MOMENT,EA DAY SHUDB ACT OF WORSHIP TO CREATOR

THIS WAT JS GET AT W/WOMAN AT WELL
FIRST: HE REAL JEW & NO REAL JEW WUD TALK 2HER -HATED SAMARTAN
BUT JS WAS G IN FLESH & SEEK SALV OF ALL

JS TOL HER THINGS OF HER LIF NO OTHERS KNU

VS 19=SHE CALL HIM PROPH

VS 20=SPLIT OF NATIN OF ISRAEL - N & S KINGDOMS

N - WORSHIP AT MT GERAZIM # IN SAMARIA

S - WORSHIP IN JERUS

VS 21=LATR REVEAL NEITHR SAMAR/JERU PLACE 2WORSHIP

XPIANTY TO SPRED

VS 22=SAMARS POLO RITUL ETC, NO KNO OF JS AS MESIAH

JS A JEW & SALV CUM FROM JEWISH RACE

VS 23=WUD CUM DAY WEN REAL/TRU WORSHIP WUDB KNO

WAT G WANTS- NOT RITULS,RULES,REGS - LUV OF GOD

VS 24=WORSHIP CONSIS OF DEEP LUV FOR GOD

GRK WORD=WORSHIP MEANS:

SIMPLES MEANING - DOG-LIK MASTRS HAND

PROSTRAT SELF IN HOMAGE: REVERENC: ADORE

SIMPLE - DEEP - LUV FOR GOD

NOWHERE TOLD MUSR IN A BLDG, CERTIN DAY OF WK

JS IMPLY 2B ON AN ONGOING BASIS - LIF LIVED IN WORSHIP

BRIEF HISTRY WORSHIP

GENESIS TH/FALL OF MAN CAM WEN MAN FAIL 2WORSHIP GOD

TURN TO EXODUS 20:1-5A

JS TAUT THIS 1ST & GRTEST COMANDMENT
IN OLD TEST WORSHIP COVR ALL OF LIF

LAYOUT, DESIGN OF TABER COVR LEVITICUS

7 CHAPTRS, 243 VSS & CREATIN IN GEN ONLY 31 VSS

SHUD GIV US CLUE TH/PRIORITY G PLAC ON WORSHIP

IT WAS AT TAB, & LATR TEMPL WHER G MET HIS PEOP

TAB IN MIDDLE OF CAMP - CENTRAL PLAC PEOP C & REMEMBR GOD

THRUOUT OLD TEST WORSHIP 2B CENTRL PART PEOP LIVS

ONE THING STANDOUT - THER 2B CERTIN ATITUD 2WARD WORSHIP

KING SOL WRIT - ECCLES 5:1

KEEP THY FOOT WEN THOU GOEST TO TH/HOUS OF G, & B MOR REDDY 2
HEAR, THAN 2GIV TH/SACRIF OF FOOLS: 4THEY CONSIDR NOT THAT THEY
DO EVIL.

PROPH HABAKKUK WRIT 2:20,

BUT TH/L IS IN HIS HOLY TEMPL: LET ALL TH/ERTH KEEP SILEN B 4
HIM

ATTITUDE TOWARD WORSHIP - EVERYONE PRPARED

IF PREACHR NOT PREP - EXPEC IT COMENTS IF NOT

PREP BGIN LATES, SAT NITE - GUD NITE SLEEP, NO CAROUS ERLY MORN
(EXAMPL HANGOV BRETH ON SUM PEOP)

HOW MANY TIMES CUM CH/OUT OF SORTS?? ANGRY -WIF/HUS, CHILDREN???

PREACHR? OTHERS?

WORSHIP NO ACPTBL 2 GOD & HINDR WORSHIP REST PEO IN CHURCH

ALONG W/WRONG ATITUD IS ATITUD 2WARD GIVING

"DO WE ALWAYS GIV OUR BES 2 TH/LORD??

(ILUS HURICAN AGNES CLOTHING & FUD: XMAS BASKETS)

DO I ALWAYS GIV G BES? BES MATERIAL THING, BUT BES TIM/TALENT?

AND TH/BEST OUR TREASUR???

DUZ HE TAK 2ND PLAC IN ANYTH IN MY LIF??

ATITUD MUSB WAT GIV WE ACTULY GIV 2 JS XP AS STAN BSID US

WAT DUZ WORSHIP ACTULY MEAN 2US???

(ILUS DR. THOMAS & CONG GIV \$.13¢)

NOT TH/AMOUNT, BUT TH/GIFT

(ILUS ANONYMUS WRITR ON WORSHIP)

WAT DO WE GIV GOD???

NEED REFLEC WAT G HAS GIVN US INDIVIDULY & COLECTIVLY

HE EXTEN EA PERSN 2BCUM COMPL HIS & HAV PERSNL RELATSHIP W/HIM,

WH/OURS THRU JS XP

INVITE U PARTAK THAT RELATSHIP COMPLETELY & LERN TRU WORSHIP NOT

CONFIN 2BLDG CERTIN DAY OF WK

TRU WORSHIP IS TO LUV HIM & ADOR HIM

TO BOW B4 HIM COMPLETELY EA DAY & LET HIM LUV US AS HE WANTS TO
DO

MAN IS TO WORSHIP ONLY ONE GOD

GOD IDENTIFY SELF AS = ELOHIM

THIS WORD IS PLURAL, THUS IDENTIFY TRINITY HERE,
BUT DUZ NOT MEAN "GODS"

NO CONFUSING WEN UNDRSTAND COMPLET MEANING OF WORD

IN SIMPLS FORM IT MEANS:

THE SUPREME GOD

THE GOD

IDENTIFIABLE AS THE ONLY GOD

THEN IN DEUT 6:4-5 WE READ * (READ VERSES)

SCRIPTURE:

JOHN 4:19-24

"LIFE'S ELEMENTARY INGREDIENT: THE NEED"

(Revised from 5/3/87)

St. Augustine one of the early church fathers once said, "Our souls are restless until they find their rest in Thee." He was speaking of an "Elementary Ingredient" found in the life of each individual who walks this earth.

(Illustration of atheist and his remark about all people worshipping something)

I had a conversation once with a man I visited. He was a member of the church but he said he didn't believe in God, in Jesus Christ, or in religion as such. He said he was an atheist. I questioned how he had become a member of a Christian church and there is where I learned how he had embraced atheism. He said that during World War II he had been in the Merchant Marines and had sailed all over the world. He said that in every country, island, or territory they had stopped at, everyone worshipped something. That something might be a tree, a stone, a statue, or an animal or snake. But all people everywhere worship something. So he had come to the place where he could not believe there is a God.

This I believe in essence is what St. Augustine was getting at. Within each person there is an elementary ingredient that makes the individual seek something to worship. God has planted that in each of us. In the next weeks I would like to look at this thing called "Worship."

(Illustration of Mexican woman and "Jesus of the Tortilla")

(Illustration of Christmas 86 and statue crying real tears in Chicago church)

To us it may seem incredible that anyone would worship a tortilla, or a crying statue, but down through the centuries many, many people have had a distorted idea of worship.

A. W. Tozer, a great preacher and Christian writer once said, "Worship is the missing jewel in the Evangelical Church."

On another occasion he said = (Read quote by A. W. Tozer)

^{SHOULD}
~~Once~~ we come to the place where we realize that all of life is made up of worship. It isn't just on Sunday that we should worship God, it should be each moment of each day that He gives us to live.

This is what Jesus was getting at in His conversation with the woman at the well. First of all, if He was a real Jew He would not have been talking to her because she was a hated Samaritan. But Jesus was God in the flesh and so He was interested in her salvation as well as all other people.

Jesus had told her things that only a man of God, a true prophet could relate, and this is what she calls him in verse 19. But then she goes on and we read, (read verse 20). The nation of Israel had split into two kingdoms, the Northern and the Southern. The Northern kingdom said that worship was to be confined to Mt. Gerazim in Samaria. This is what she is saying. Her forefathers said true worship was in Samaria, and the Jews of the Southern kingdom said true worship could only be offered in Jerusalem at the Temple.

So it is in verse 21, (read this verse), that Jesus tells her that later on it would be revealed that neither in Samaria nor in Jerusalem will it be necessary to worship. He was saying that worship would be extended to the far corners of the earth. This would take place when Christianity began to spread.

Then Jesus went on to say, (read verses 22-24 & exegete).

Notice that Jesus said "they that worship Him must worship Him in spirit and in truth." He meant that worship consists of deep love for ~~the~~ God. The Greek word used here for

"worship" has a deep meaning. Its simplest meaning is that of a dog licking its master's hand; of prostrating oneself in homage; to reverence; to adore. In other words a very simple deep love for God. Nowhere does the Lord tell us this is to only be done within the confines of a building on a certain day of the week. He implies instead that this is to be an ongoing process.

Just a brief history of worship will show us how it has evolved into what we think true worship is today. In Genesis we see that the fall came when man failed to worship God.

In Exodus 20:verses 2-5A we read in the giving of the Law that man is to worship only the One God. The word used for "God" is "Elohim," which in its simplest essence mean, "The Supreme God." This is "The God."

In Deuteronomy we read in 6:4-5, Jesus taught that this is the first and greatest commandment. In the Old Testament worship covered all of life. In the layout and the design of the Tabernacle seven chapters, or 243 verses ~~xxxviii~~ in the book of Leviticus give the details for this. Compare this with ~~xxx~~ only 31 verses in Genesis telling of the creation and we should have some idea of the priority which God placed upon worship. The tabernacle was designed only for worship and was the place where God met His people. The Tabernacle was in the center of the camp and everything else was around it thus giving a special place to it in the lives of the people of Israel.

Throughout the Old Testament we can find that worship is to be a central part of the lives of the people of God. One thing that perhaps stands out more than others is that there is to be a certain attitude toward worship. King Solomon writing in the book of Ecclesiastes the 5th chapter and verse 1 tells us, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

The prophet Habakkuk writes in his prophecy chapter 2, verse 20, "But the Lord is in His holy Temple: let all the earth keep silence before Him."

In other words our attitude ~~xxx~~ about worship should be one of coming into God's presence wherever we may be and await what He has to give us. We are to present ourselves before Him in order for this to take place. Worship on a Sunday morning should be a time in which everyone comes prepared. We expect the preacher to be prepared and if he isn't we would surely say, "He didn't do his job," or, "what did he do all week that he wasn't prepared this morning?"

But how about the people sitting in the pews? Their preparation should begin at the latest on Saturday night. A good nights sleep helps and not carousing until the wee hours of the morning. You would be surprised the number of times I have almost been bowled over at the door on Sunday mornings by the hangover breath of people. The only positive thing I could say was that at least he or she was in church.

How ~~many~~ many times do we come to church out of sorts, angry at our wife, husband, children, or someone in church? How many times perhaps we may be ticked off at the preacher for one reason or another? Then we take our place in the pew fuming inside, or filled with anger and our worship is absolutely unacceptable to God, but just as important it hinders or holds back the the worship of the rest of the people in church.

Along with wrong attitude is the attitude toward giving. The question must be asked, "Do we always give our best to the Lord?"

(Illustration of Hurricane Agnes in central Pennsylvania & the giving of food & clothing)

Do I always give the very best to the Lord? Do I give Him ~~the~~ not only the best of material things, but the best of my time and my efforts? Does He take second place anywhere in my life? Our attitude must be that whatever the gift of our time, our talent, or our treasure we are giving it to Jesus Christ Himself as though He were standing right next to us. Which He is.

What does worship really mean to us?

(Illustration of Dr. Thomas & congregation giving of \$.13¢)

It isn't the amount of the gift. It is the attitude of each giver.

(Illustration of anonymous writer on worship)

What do we give God? We need to reflect on what God has given us individually and collectively. He extends to each person to become completely His and to have that personal relationship which is ours through Jesus Christ. I invite you to partake of that relationship completely and to learn that true worship is not confined to a building on a certain day of the week. But that true worship of God is to love Him and adore Him. To bow before Him completely each day and to let Him love us as He wants to do.

REV. DR. THOMAS
DIOCESE OF ALBANY
NEW YORK
UNIVERSITY OF THE SOUTH
ALBANY, NEW YORK

(The Shrine of Js of th Tortilla)
(Ilus pictur Mary crying Chicago)

A.W.TOZER sed:

WORSH IS TH MISING JEWEL OF TH EVANG CH
Also: WE'RE HERE 2B WORSHIPERS 1st &
WORKRS ONLY 2ND. WE TAK A CONVRT & IMED
MAK A WORKR OUT OF HIM. G NEVR MENT IT
2B SO. G MENT THAT A CONVRT SHUD LERN
2B A WORSHIPR, & AFTR THAT HE CAN LERN
2B A WORKR....TH WORK DUN BY A WORSHIPR
WIL HAV ETRNTY IN IT.

Ex 20:2-5a

Deut 6:4-5

243 vss on Tab, only 31 Gen on creation

Ex 30:34-36 incense & 37-38 warning

(Ilus Hurican Agnes & giving)

(Ilus Dr. Thomas & Br Mare Hollow)

2GIV G TH SERV OF TH BODY & NOT OF TH

SOUL IS - HYPOCRISY

2GIV G TH SERV OF TH SOUL & NOT TH BODY

IS - SACRILEGE

2GIV G NEITHER IS - ATHEISM

2GIV G BOTH IS - WORSHIP

LIFE'S ELEMENTARY
INGREDIENT

"Life's Elementary Ingredient: The Need"

Scripture: John 4:19-24

Ther has bin an El Incred bilt in 2 man fr beg of time
Man try 2 fulfil th long of this ingred, but fail miser-
bly throu ~~xxx~~ centuries

He has kno sumthi need 2B dun 2fil desir thi ingred,
but sumhow/othr all eforts end up in frustratin
(Ilus Th Shrin of Js of Tortilla)

Las Xmas may remem peo flock Ch Chic 2C crying statu or
pictur

May seem incred peo wud worsh tortilla, or cry objec,
but wor has such dist idea of worsh in all histry
(Ilus quotes by A. W. TOZER on worship)
fr very beg G instil hart man=El Incred 2luv Him & in
so do 2 worship Him

thus no aciden wen Js Bcam involv conver w/Sam woman
of il-reput she Bgan questin Him bout worsh

many yrs B4 wen natin Is split in 2 kingdms, th wors
4 N kingdm centr in Sam on Mt. Gerizim

worsh 4 S kingdm centr on Mt. Zion=Jerusalem

that reasn woman say=READ Vs 20

Js then ansr=READ VSS 21-24

In this ansr, Js giv tru def 4 worsh=Sp & in Truth

This wat will B lk at in series nex wks

Shud pt out Vs 24=G is Spirit=not "A" p lik KJV

w/indel articl mak G lk lik 1 of many

2u 1st Life's Elemen Incred shud lk histry worsh Scri

In Gen C fal cam wen man fail worsh G

Ex 20:2-5a read

Deut 6:4-5=Js sed 1st & grtest commandment

In OT worsh covr all of lif & intres 2note Tab desin

& layout 2emphasiz priority of worsh

detail covr 7chaps Lev=243 vss, cp 31 vss Gen creatin

shud giv idea how G regard tru worsh

Tab desin Only 4tru worsh; plac wher G met His peo; was

in centr camp; evrth els suroun it giv specil plac 4it

1st offr burnt offr=complet consum in worsh proces

it hed list wen offr mentin Bcuz wen anyl cum B4 G

he 2cum in act of worsh; he 2giv all & in this sens

burnt offr duz jus that

Mos spel out how instruments R 2B made; giv formula 4

incens=Ex 30:34-36

vss 37-38=giv warn bout impropr use

Wat G say=this recipe 4incens & if anyl maks 4self,

G wil kil him

worsh of G alway ment 2B wat G desir, or it all wro

Scrip pt out worsh idols was all wrong

Ex=Mos on Mt. Aaron/peo mak calf & G punish

ther R 2B no fals idols/gods as far as G concern

is s devius wrong worsh is 1 wh many Xpians prac- 2/
tic 2day

It worsh of G w/wrong atitud

if try worsh G Sun morn & hart not rt, worsh wrongly
Do U evr cum Ch angry/mad suml? MayB membr famly, or
frend, or angry w/preachr?

If sit here fuming insid, fil w/angr our worsh comple
unacptbl 2 God

But jus as import, it hindrs tru worsh of evrl else
& along w/atitud B wrong is atitud of giving

Do U always giv th absolut bes U hav 2 th Lord?

Do U honestly?

(Ilus Hurican Agnes & food & clothing given)

Hav U always givn very best U hav 4 L's work & use?

W^h shud; Bcuz our atitud shudB we R giv 2 Js Xp Himse
self 4 His use

Wud we then giv les than our best? We dare not
Wat duz worship realy mean 2us? Wat shud it mean?

(Ilus Dr. Thomas & poor cong giv 13 cents)

Anonymous writr wrote:

2giv G th serv of th body & not of th soul is -

Hypocrisy:

2giv G th serv of th soul & not th body is-

Sacrilege:

2giv G neithr is-

Atheism:

2giv G both is-Worship.

Wat do we giv G?

As we will pondr in futur days=Lifs Element Incred,
let us reflec on all G has givn us

He exten 2ea persn invitatin 2Bcum completly His &

2hav that specil relatship of F w/ childrn

I invit U 2partak of that comp & fuly & 2lern that
tru worsh is not jus sit in bldg on certin day of wk
that tru worsh involv all U hav, evr day 4 all of lif

"Life's Elementary Ingredient: The Need"

Scripture: John 4:19-24

There has been an "Elementary Ingredient" built into man from the very beginning of time. Man has tried to fulfill the longing of this Ingredient, but has failed miserably throughout the centuries. He has known that something needed to be done to fill the desire of this Ingredient, but somehow or other all of his efforts have always ended up in frustration.

(Illustration of "The Shrine of Jesus of the Tortilla")

A few years ago the Chicago Tribune carried a story of a woman in New Mexico who was frying tortillas when she noticed the skillet burns on one of the tortillas resembled the face of Jesus. Excited, she showed it to her husband and neighbors, and they all agreed ~~there~~ there was a resemblance of a face on the tortilla and it did look like Jesus.

So the woman went to the priest to have it blessed. She told the priest that the tortilla had changed her life, and her husband agreed that she was a much better wife since the tortilla came along. The priest didn't want to bless the tortilla, but he reluctantly did so.

The woman took the tortilla home, put it in a glass case with cotton to make it look like it was floating on clouds, built a special altar for it, and opened a little shrine for visitors. In a few months more than eight thousand people came to the shrine of the Jesus of the tortilla. And all of them agreed that the face in the burn marks was the face of Jesus. All of them except one reporter who said it looked like the heavyweight boxing champion, Leon Spinks.

Last Christmas you may remember how people flocked to a church in Chicago that had a picture or statue ~~from~~ which was crying ~~from~~ supposedly real tears from its eyes. It may seem incredible that people would worship a tortilla, or a crying object, but the world has had such a distorted idea of worship in all of its history.

A. W. Tozer a great preacher and Christian writer once said, "Worship is the missing jewel in the Evangelical Church."

On another occasion he said, "We're here to be worshippers first and workers only second. We take a convert and immediately make a worker out of him. God never meant it to be so. God meant that a convert should learn to be a worshipper, and after that he can learn to be a worker....The work done by a worshipper will have eternity in it."

From the very beginning, God instilled in the heart of man that "Elementary Ingredient" to love Him and in doing so to worship Him. Thus it was no accident that when Jesus became involved in a conversation with a Samaritan woman of ill-repute that she began to question Him about worship. Many years before when the ~~xxx~~ nation of Israel split into two kingdoms the worship for the Northern Kingdom centered in Samaria on Mt. Gerizim, and the worship for the Southern Kingdom centered on Mt. Zion, or Jerusalem. So that is the reason for the woman's statement as found in the 20th verse, (read this).

Jesus then answers her by saying, (read verses 21 through 24). In this answer Jesus gives the true definition for worship. That definition is, "True worship is in spirit and in truth."

This is what we are going to be looking at in this series in the next weeks.

We should also point out that Jesus spells out who God is in the 24th verse. He says, "God is Spirit." In the KJV it says, "God is A Spirit." With the indefinite article "A" it could be inferred that God is "one" of many spirits. So the quotation without the indefinite article is preferable.

But to understand why we can say that worship is "Life's Elementary Ingredient" we should look at the history of worship as found in God's Word.

In Genesis we see that the fall came when man failed to worship God. In Exodus with the giving of the Law in the 20th chapter verses 2 through 5a we read, (read these verses). Then in Deuteronomy 6:4-5 we read, (read this). Jesus said this was the 1st and greatest commandment.

In the Old Testament, worship covered all of life. It is interesting to note that the Tabernacle was designed and laid out to emphasize the priority of worship. The details of it are contained in seven chapters - 243 verses in Leviticus as compared to only 31 verses in Genesis telling us of the creation of the world. This should give us an idea of ~~what~~ how God regarded true worship. The Tabernacle was designed only for worship. It was the place where God met His people. The Tabernacle was in the center of the camp. Everything else surrounded it, thus giving it a special place in the lives of the people of Israel.

The first offering was the burnt offering. This offering was completely consumed in the worship process. The burnt offering heads the list of offerings when they are mentioned because when anyone comes before God, he is to come in ~~xxxxxxx~~ an act of worship. He is to give all to God and in this sense, the burnt offering does just that.

Moses spells out how the instruments used for worship are to be made. He gives the formula for incense in Exodus 30:34-36, (read these verses). Then he gives a warning about the improper use of the incense in verses 37-38, (read these also). What God is saying is that this was His recipe for incense but if anyone makes this for himself, God will kill him. The worship of God was always meant to be what God desired, or it was all wrong. Scripture points out the worship of idols as being wrong. While Moses was on the mount with God, Aaron and the people made a golden calf. This angered God and He sent His punishment upon them because there are to be no false gods, or idols worshipped as far as God is concerned. But one of the most devious kinds of wrong worship is one which is practiced by many, many Christians today. It is the worship of God with a wrong attitude. If we try to worship God on a Sunday morning and our heart isn't right, we are worshipping wrongly. Do you ever come to church angry or mad at someone? Maybe a member of your family, or a friend? Or perhaps being angry with the preacher? If we sit here fuming inside, or filled with anger, our worship is absolutely unacceptable to God. But just as important, it hinders or holds back the worship of the rest of the people here.

And along with the wrong attitude is the attitude of giving. Do you always give the absolute best you have to the Lord? Do you honestly?

(Illustration of Hurricane Agnes and food and clothing)

Following Hurricane Agnes which swept through the central part of Pennsylvania, I was involved with helping those who needed food and clothing. We solicited food and clothing for those who had lost theirs and were in need. Do you want to know what we received from a lot of people? Some of the clothing was clothing that had been stored for years and years, hoping ~~the~~ that style would come back. When it didn't, this clothing was donated and probably with the idea, "That's good enough for those people."

Do you know what the food consisted of from some people? Rusty cans which had gotten that way from being stored for long periods of time in damp basements, making the contents questionable. Or partially used bags and boxes of noodles, sugar, flour, and other odds and ends. Were these the very best these people could give? No! Because they came from people of means and affluence.

Do you always give the very best you have for the Lord? We should. Because our attitude toward giving as in worship should always be that we are giving it to Jesus Christ Himself for His use. Would we then give less than our best? We dare not!

What does worship really mean to us?

(Illustration of Dr. Thomas & congregation giving \$.13¢)

A doctor named Robert Thomas learned of a community of poor people in the Great Smokey Mountain region of Tennessee who were without medical help. So he decided to go there and be their doctor. Dr. Thomas was not only a doctor, but a devout Christian and soon the people were not only coming to him with their physical problems, but with all of their other problems as well. One night he was called out to a little settlement known as Brown Mare Hollow. There he treated a little boy named Billy Walker who had the measles. After he had treated him he asked the parents whether Billy and his nine brothers and sisters were receiving any religious instruction. They told him the people on that side of the mountain had no church and could only go to the other side occasionally. So he urged them to fix up an old cabin and use it as their church. The people responded enthusiastically and before long had repaired the roof, patched up the siding, rehung the door, installed rough-hewn benches, built an altar with stones, and made a cross of logs, and a pulpit of old packing crates. They asked Dr. Thomas to be their preacher until they could find one. When Sunday morning came the people of Brown Mare Hollow were so proud of their new church that entered into the service with all of their hearts. Dr. Thomas said there was never a more attentive audience when he preached his first sermon. At the close of the sermon, Dr. Thomas started to dismiss the people and was interrupted by Billy Walker. Billy rose and said, "Doc, you're forgettin' sumthin'." "What is it," he asked. "You're forgettin' the collectin'," Billy answered. Dr. Thomas didn't want to take up a collection because he knew how poor these people were. The children went barefoot all year; they had little decent clothing; and every family in Brown Mare Hollow was living on a small income at best. But Dr. Thomas could sense that not only Billy, but all of the people felt the same way. He could feel that their participation in God's service, called them to a full response. So he told Billy to use his cap and take up the collection. When it was over and the people had left the church Billy spread out the collection on one of the benches and began to total it up. He looked at Dr. Thomas and said, "That sure is a heap isn't it Doc?" "That sure is, Billy," Dr. Thomas said. The doctor took an envelope from his pocket and put the money into it. He went out of that church and sat in his car, thinking about the people and the service, holding the envelope in his hand. Then he took out his pen and wrote on the envelope; "Brown Mare Hollow Congregation, Initial Offering - 13 cents."

An anonymous writer wrote:

To give God the service of the body and not of the soul is

- Hypocrisy:

To give God the service of the soul and not the body is

- Sacrilege:

To give God neither is

- Atheism:

To give God both is - Worship.

What do we give God? As we ponder in future days "Life's Elementary Ingredient" let us reflect on all that God has given us. He extends to each person the invitation to become completely His and to have that special relationship of Father with His children. I invite you to partake of that completely and fully and to learn that true worship is not just sitting in a building on a certain day of the week.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor May 10, 1987

Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Bill Pieringer, Youth Director
Acolytes: Dave Brinker and Meredith Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 347 "All Creatures of Our God and King"

*Ascription

*Exhortation

*Confession (In Unison) Most merciful Father, like the prodigal we come before thee to admit we have sinned, and to ask your forgiveness. Yet in our distant land, we hear thy Spirit saying, "Come home." By that same Spirit make us clean that we may stand before thee once again, and to receive from thee the blessings of thy household; through Jesus Christ, who promised the abiding presence of thy Spirit, we pray....Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 439 "Sweet Hour of Prayer"

Call to Prayer: Pastor - The Lord be with You

People - And with thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Memories of Childhood" (featured voices of
Ginny Mangel, Shirley Link, and Bonnie Gannon)

Scripture: Luke 10: 38-42

Sermon: "Life's Elementary Ingredient: What Is It?"

*Closing Hymn No. 422 "Dear Lord and Father of Mankind"

*Closing Prayer

*Benediction

*Postlude

The beautiful flowers on the altar have been placed by the Women's Mary Prugh Circle in memory of deceased members. Kevin Snyder and Danny Mangel will greet the congregation and our guests at the door this morning.

Ushers for today are: Helen Riemer, Phyllis Tait, Alma Dally and Shirley Thompson.

Attendance last Sunday was 140 with 19 visitors.

Nursery will be provided today by Mrs. Sue Gamble.

Ken Draxinger and Rick Vinroe will be visiting the hospital this week.

> Hospitalized: Ken Weitzel and Ed Hampton in BMH.

SUNDAY - Youth Group at 7:00 P.M.

MONDAY - Teachers meeting at 7:00

Lay, Life and Work Committee meets at 7:00

TUESDAY - Leaders class at 7:00

WEDNESDAY - Revision Committee at 7:00

Property Committee meeting at 7:30

Choir practice for men only at 6:30

> VACATION BIBLE SCHOOL pre-registration will take place today immediately following the service. Please take a moment and sign up your children.

MOTHER & DAUGHTER BANQUET will be held Wednesday evening at 6:00 P.M. Please bring a tureen, table service, and plan to come for an evening of fun, fellowship and good food. The entertainment will be Vonnie Brough.

BUTLER AREA LAYMANS DINNER will feature Ladies Night on May 21st at 6:30 P.M. at Grace Church of Harmony. Tickets are \$4.00 and you may see Jake Harmon to purchase them.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

HAPPY MOTHER'S DAY!!!

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JULY 28, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

60
61
45

- *HYMN
- PRAYER/OFFERING
- *DOXOLOGY
- INFANT BEDICTION
- PASTORAL PRAYER
- CHILDRENS MOMENT
- HYMN

SCRIPTURE: LUKE 10:38-42

SERMON: "LIFE'S ELEMENTARY INGREDIENT: WHAT IS IT?"
ST. PAUL'S, BUTLER - 5/10/87

- *HYMN
- *BENEDICTION
- *POSTLUDE

SCRIP LK 10:38-42; SERM: "LIFE'S ELEMENTARY INGRD: WAT IS IT?"

(ILUS GIRLS HOME COMUN & CUP, "FILL W/FOLGRS & WAK EM UP")

PEOP CUM HAV CUP FILLD & IT IS DUN WITH:

(HYMNS, MUSIC, SCRIP, PRAYRS, SERMONS, FELLOWSHIP

PEOP SEEK THIS BCUZ HAV ELEMENTARY INGRD G GIV US - WORSHIP

(ILUS WORSHIP BY WARREN WIERSEBE & JN MACARTHUR)

WORD=WORSHIP ANGLO SAX WORD & MEAN =WORTHINESS

ASCRIB 2 GOD HIS WORTH, OR STAT & AFIRM HIS SUPREME VALU

WORSH FND BY LOOK AT ALL SCRIP - GENESIS TO REVELATION

SCRIP THIS MORN INTEREST ILLUSTRATIN OF THIS

JS ON WAY JERU CELBRAT FEAST OF TABERNACLES

THIS TUK PLACE IN FALL OF TH/YEAR

SINC NO READ OF DISCIPS OR LAZRUS, QUITE POSIB IN JERU ALREDY

VS 38= WENT BETHANY 2 HOME MARY/MARTHA/LAZRUS

VS 39= MARY SIT/LISTEN & SEEK 2 LERN

SIT IN BOOTH MADE BRANCHES PALMS OTHR TREES

VS 40= MARTHA GUD HOSTESS SERV JS, COOK & PREP

BIT OF JELUSY PERHAPS BOUT MARY???

VS 41-42= ANSR MARTHA NO EXPECT

NO TEL HER SHE WRONG, MERELY TEL HER CONCERN THIS TIME 4WRONG
THING

NUTHIN WRONG B GUD HOST/HOSTES, C 2PHYS NEEDS GESTS

JS PT OUT THER NATRAL ORDER THINGS PERTAIN 2 GOD

FIRST INGREDIENT=LQV & THIS SHOWS SELF OUTWARD EXPRESIN - WORSHIP

MARY DID THIS=LISTN, SIT AT JS FEET - THIS BCAM WORSHIP

THIS PROGRESIN IS PUT 4TH IN BUK HEBREWS CHAP 11 BGIN VS 4

2/

VS 4=THIS TEL US ABEL WORSHIPED GOD - THIS #1
 ABEL SACRIFIC ACPTBL 2 GOD - HIS WORSHIP OF GOD

VS 5=DO U KNOW WAT 2ND STEP THIS PROGRESIN IS???
 1 IS WALK - A PERSONS WALK W/GOD IS #2 PRIORITY
 GEN 5:24=TEL US=AND ENOCH WALKD W/GOD & HE WAS NOT 4 GOD TUK HIM

VS 7=NOAH BILT ARK & TUK HIM 120 YRS
 NEX STEP PROGRESIN OF SPIRITUL MATTERS - WORK
 #1=WORSHIP, #2=WALK, #3=WORK

THIS G'S WAY,BUT WE GET MIX UP & WORK,WORK,WALK LITTL,
 WORSHIP LITTL OR NUM
 MANY TIMES WE LIK MARTHA CONCERN W/MATERIAL, 4GET SPIRITUL
 (ILLUS A.P.GIBBS QUOTE ON WORSHIP)
 EXPLAIN WAT MR. GIBBS MEANS-(START THRU SON,H SP, SON TO GOD)
 MUCH WAT PAS 4WORSHIP IN CH 2DAY IS NOT
 (ILLUS WIERSE & ERLY MINSTRY PROGRAMS ETC)

WE R TOO MANY MARTHAS & NOT ENUF MARYS
 TH/ELEMENT OF WORSHIP IS SO OFTN MISSING FR/MUCH OF CH/2DAY
 (ILLUS CHRISTENING PARTY IN BOSTON & BABY 4GOTTEN)
 THIS MUCH LIK TH/LORD JS IN HIS CHURCH *EUKTHIA*
 IN WEEK HIM, PLEAS HIM, WORSHIP HIM, PILE ON ~~THE~~ BUT TRU WORSH

SUCES=FIILLD PEWS,LRG MEMBERSHIP ROLES
 WORLD TELS US MUS HAV SUCES & 2ACHIEV 4GET BASICS OF WORSHIP
 GIMIKS,IDEAS,PROGRAMS KEEP US BUSY LIK MARTHA,
 BUT KEEP US FR/WORSHIP LIK MARY

Y IS WORSHIP? IT MANY MOR THINGS THAN WE CUD COVR 2DAY
 350,000 CH IN AMERICA. 80 BILLION FACILITIES
 HOW MUCH TRU WORSHIP TAK PLACE THEZ FACILITIES????

(ILLUS EXPLORER & NATIVES WAIT TIL SOULS CATCH UP)
 THIS WAT HAPN IN CH
 OUR SOULS NEED 2B INVOLV WORSHIP OF GOD INSTED JUS BODIES
 GOD GIV US FORMULA 4WORSH THRU HIS WORD & IT IS SPIRITUL
 IT INVOLV CONTINUL LUV NOT ONLY ON SUNDAYS,BUT EA EVR DAY
 I INVIT U 2SHAR IN THAT THRU XP
 INVITE ACCPT HIM, PRAY, ETC.

Worship - Dr. Warren Wiersbe:
 Tru worsh is th adoring respons of all
 that th Bliivr is-mind,emotins,wil & body
 all that G is & says & duz.
 Th motiv 4 worsh is luv;th powr 4 worsh is
 th indwel Sp of G. Wenevr we bild an altr
 we us ask th H Sp 2 lite th fire. Tru
 worsh is govrrn by th inspird W of God

In MacArthur:
 Worsh is Honor & Adoratin directd 2 God

A.P. Gibbs in book=Worship:
 Ministry is that wh cums dwn fr th F,by
 th Son in th powr of th H Sp thru th
 humn instrument. Worsh starts in th humn
 instrument & goes up by th powr of th H
 Sp thru th Son 2 th Father.

Wiersbe on growth of congregatin:
 1st sepratin
 2nd evangelism
 3rd missins
 nex gimiks,rallys,contests,seminars,&
 thez only by-prods of worship

(Ilus Chrising part Nu Engl)

(Explorer & nativs:
 wait til souls catchup w/bodies)

Scripture: Luke 10:38-42
 Las wk Bgan series=Lif's Elem Ingrid & pt out it wor
 So this wk ask=Wat Is It: & may seem redundant;
 But not, Bcuz recog Elem Ingrid all havw/in-worshp;
 & w need defin Wat Worship Is
 Wors is many thing & 2pin dwn precis cum conclusin
 worship is really sevr1 things
 (Def by Dr. Warren Wiersbe)
 D. Jn MacArthur say-Honr & adoratin directe 2 God
 Word Worsh=fr Anglo Sax word mean=worthines & so
 worsh is ascrib 2-G His worth, or stat & affirm His
 Supreme Value
 Worsh canB defin by lk all Scrip Bcuz fnd-Gen 2 Rev
 An intrest ilus givn in Scrip this morn fr lk Gospel
 This tuk plac in fall of yr & sinc no read of discip
 & Laz this acct, it quit posib wer in Jeru at festival
 tak plac in temple
 Js was on way 2 Jeru & prob stop at home Mary, Martha
 & Laz & was 2meet discip ther booth
 This was Feast of Tabernacles
 Sinc this famly wer gud Jews, had prob erect ~~xxx~~ in
 cortyard
 It prob lrg enuf whol famly cud sit in it as rule of
 feast designat
 Can pictur Js seatd in ~~xxx~~ booth & as sit join by
 Mary who listn Him talk
 Can also pictur Martha want 2B gud hostes bring out
 fud & drink 4 Js
 She care 4 His phys needs & wen C sistr do nuthin she
 Bc) litl anoy
 Mary wrap up in conversatin of Js & Martha say-vs 40
 Js undrst situ & giv ansr she prob no expec-vss 41-42
 He no tel Marth all wrong, merly tol her/her concern
 this time 4 wrong thing
 Ther nuthin wrong w/B a gud host/hostes, & ther nuth
 wrong w/C needs gests R met
 But Js pt out ther naturl ordr things pertain 2-G
 1st ingred= is one of luv
 that luv exert self/sho self in outwrd expresin we
 cal worship
 This wat Mary actual involv in; she luv Js & wen He
 talk, she listn
 but her listning Beam mor than jusB gud audienc, she
 actualy was worshipin Him
 This progresin of put worsh 1st is pt out buk Hebrew
 Chap 11= whe C G's Hall Fame list read of this:
 vs 4= Here at very begin G's list is plac mos import
 thing, do U kno wat is? It Worship
 Abel cam 2-G w/offr & acptbl by G=it Abel worsh-God

then in ordr progresin=Enoch spokn of=v6 5
 Wat B sed is lday Enoch disapear fr erth & was takn
 up, or translat in2 hvmpdidnt go thru deth 2B takn in2
 G's presenc, posib only Bcuz he complet G's man
 It was his walk w/G that was rt
 In Gen 5:24 read= & En walk w/G & he was not, 4-G tukhim
 vs Noah bilt ark & tuk 120 yrs, that was =Work
 So can C progresin as G lines it up in His Word
 1st=Worship
 2nd Walk
 3rd=Work
 This G's way & no plac in Scrip by acident, this way
 G want it
 but avg persn get this out of focus & rely hvly on
 Walk, or upon Work & worship alway cum 3rd, if at all
 We R all lik so many Martha's, so concern w. materil
 that neglec sp & that is a closr relatship w. God
 (Quote by A.F. Gibbs on worship)
 Wat Mr. Gibbs say=G Bgin reveal self 2mank in Js Xp
 Xp ascend hvn & sent H Sp 2minstr w/our sp & we R
 made awar we need 2 worsh our Creator
 So wen Bgin worsh, worsh go by H Sp 2 Son Js Xp, who
 in turn at rt han of G Fathr, & Js tak our worsh 2-F
 It then Bcum completed cylcle
 But unfortunately, much wat go on in locl cong wh pas
 4 worship, not worship at all.
 (Example of Dr. Wiersbe & thots on minstry)
 We R 2many Marthas & not enuf Marys
 We so engros in th programs we miss Tru worship
 Th. element of worship is tragicly mis fr wat go on
 in th church 2day
 (7 vs Xpistning part Nu Eng & baby 4gotten)
 Thad much lik L Js His ch, whil we busy celbrat Him, He
 smothr by all othr things pil on & in2 servic
 All we want is suces & this spel by fil pews, lrg mem-
 brship rol; suces wat worl tel us mus hav & 2hav we
 work all sorts gimiks & ideas that keep us busy lik
 Martha, but keep us fr worship lik Mary
 Wat Is Worship? it many thing mor than covr this morn
 But it 1st priority G seek fr us, as He pt out in Word
 W. tol ther 350,000 ch in America wh own 80 bilion
 worth faciltys wh suposedly ded 2 worsh of G
 but l wondrs how much worsh tak plac thez faciltys
 (Ilus explorer & tribesmen wait souls 2catch up)
 This wat mus hapn in th church; our souls need 2B invo
 in Tru worsh of G insted of jus bodys
 G giv us th formul 4worsh throu Word & it is spiritv
 It involv a continul luv 4 Him, not jus on Sundays,
 but ea day our livs- & I invit U 2shar in that thru
 Js Xp=(Invitatin 2 acpt Him, 2 pray etc)

"Life's Elementary Ingredient: What Is IT?"

Scripture: Luke 10:38-42

Last week as we began this present series entitled, "Life's Elementary Ingredient," we pointed out that Ingredient was Worship. So this week we ask the question, "What Is IT?" Now at first that may seem redundant because we had said the Ingredient each of ^{us} have within us is ^{A DESIRE} to worship. We may have identified what the Elementary Ingredient is, but we need to define just what worship is. To strive to do this requires our knowing that worship is many, many different things. ~~xxxxxxpinxxxxxx~~ To pin it down precisely we come to the conclusion that worship is several things.

Dr. Warren Wiersbe ~~xxxxxxxxxxxxxxxxxxxx~~ defines worship in this way, "True worship is the adoring response of all that the believer is - mind, emotions, will, and body - all that God is and says and does. The motive for worship is love; the power for worship is the indwelling Spirit of God. Whenever we build an altar, we must ask the Holy Spirit to light the fire. True worship is governed by the inspired Word of God."

Dr. John MacArthur defines worship as, "Honor and adoration directed to God." The word worship comes to us from an old anglo-saxon word which meant "worthiness." So worship is ascribing to God His worth, or stating and affirming His Supreme value.

Worship can be defined by looking at all of Scripture because it is found ~~xxx~~ there from Genesis to Revelation. An interesting illustration is given in our Scripture this morning from Luke's Gospel. Jesus was on the way to Jerusalem with His disciples to take part in the Feast of ~~the~~ Tabernacles. This took place in the fall of the year. Since we do not read of the disciples, or of Lazarus in this account, it is quite possible they were in Jerusalem already and at the actual festivities taking place in the temple. It is also most likely that Mary, Martha, and Lazarus being good Jews had erected a booth in their ~~backyard~~ courtyard. It was probably large enough that the whole family could sit in it as the rules for the feast so designated. So we can picture Jesus seated in the booth and while He is there, Mary sits with Him and listened as He talked of many things. We can also picture Martha, desiring to be the good hostess, bringing out food and drink for Jesus. She is caring for His physical needs, but as she sees her sister Mary doing nothing and wrapped in conversation with Jesus, she becomes a little annoyed.

So she speaks to Jesus and Luke records this in the 40th verse and she said, "Lord, do you not care that my sister has left me to do all the serving alone. Then tell her to help me."

Jesus understanding the situation gives her an answer she probably didn't expect. He says to her, "Martha, Martha, you are worried about so many things. But only a few are necessary, really only one, for Mary has chosen the good part, which shall not be taken away from her."

He didn't tell Martha she was all wrong. He merely told her that her concern at this point was for the wrong thing. There is nothing wrong with being a

good host or hostess. There is nothing wrong with seeing that the physical needs of a guest are met. But Jesus was pointing out that there is a natural order of things pertaining to God. The first ingredient in spiritual matters is one of love. That love exerts itself, or shows itself in the outward expression we refer to as worship. This is what Mary was involved in. She loved Jesus and when He talked, she listened. But her listening became more than just being a good audience. She was actually worshipping Him.

This progression putting worship first is also pointed out in the Book of Hebrews. In the 11th chapter where we see ~~the~~ God's Hall of Fame outlined, we read of this. In the 4th verse we read of Abel, (read this). Here, at the very beginning of God's list is placed the most important thing. Do you know what that is? It is worship. Abel came to God with his offering and it was acceptable to God; it was Abel's worship of God.

Then we see that in the order of progression, Enoch is spoken of, and we read (read verse 5). What is being said is that Enoch one day disappeared from the earth because he was taken up, or translated bodily into heaven. He didn't go through death in order to be taken into God's presence. This was possible only because he was completely God's man. It was his WALK with God that was right. In Genesis we read of this and it tells us, "And Enoch walked with God and ~~was~~ he was not, for God took him," Gen 5:24.

And then we read in the 7th verse, (read this). Noah built the ark and it took him 120 years to do it. That was WORK. So we can see the progression as God lines it up in His Word. It is first, "Worship," then it is "Walk," and thirdly it is "Work." This is God's way and it is not placed in Scripture by accident. This is the way God wants it. But for the average person we get this all out of focus and we rely heavily upon our walk, or upon our work and Worship always comes in third, if at all. We are all like so many Marthas so concerned with the material that we neglect the spiritual and that is a closer relationship with the Lord.

A minister named A.P. Gibbs wrote in a book entitled, "Worship," "Ministry is that which comes down from the Father by the Son in the power of the Holy Spirit through the human instrument. Worship starts in the human instrument and goes up by the power of the Holy Spirit through the Son to the Father."

What Mr. Gibbs is saying is that God begins by revealing Himself to mankind in the person of Jesus Christ. Christ ascended to heaven and sent the Holy Spirit to minister with our spirits and we are made aware that we need to worship our Creator. So when we begin to worship, our worship goes by the Holy Spirit to the Son Jesus Christ, who in turn is at the Right Hand of God, and He takes our worship to the Father. It becomes a completed cycle. But unfortunately, much of what goes on in the local congregations which passes for worship is not worship at all. Dr. Warren Wiersbe says that as a young pastor he thought that the growth of the congregation was tied to every

program that came along. The first thing he tried was separation. But he soon discovered that separation from all others only caused actual separation in his own ranks and that wasn't the answer.

Then he tried evangelism. But soon discovered that evangelism could produce new members and converts, but the membership had to be educated in how to deal with the new members, and since they weren't, evangelism was not the complete answer.

Then he tried missions. But again this didn't answer the need of the congregation.

So he tried gimmicks, and contests, and rallies, and seminars of all kinds. But he discovered from all of this that all of these things are only by-products of worship.

We are too many Marthas and not enough Marys. We are so engrossed in the programs that we miss true worship. The element of worship is tragically missing from what goes on in the church today.

(Illustration of christening party in New England, & baby forgotten)

Years ago there was a newspaper account of a christening party which took place in a Boston suburb. The parents of the child baptized opened their palatial home to their friends and neighbors. As the party went on and people were enjoying themselves eating and drinking, celebrating and enjoying one another's company, someone asked, "by the way, where is the baby?" When the mother heard that question her heart jumped and she rushed upstairs to the master bedroom where she had left the baby asleep in the middle of the massive bed. But when she unpiled all of the coats of the guests, she found the baby dead, smothered by those coats.

This is much like the Lord Jesus is in His church. While we are busy celebrating Him, He is smothered by all of the other things we pile on and into the service. All that we want is that which speaks of success. We equate success with filled pews, and large membership roles. Success is what the world tells us we must have and to have it we work all sorts of gimmicks and ideas that keep us busy like Martha, but keep us from worship like Mary. What is Worship? It is many more things than we have covered this morning. But it is the first priority God seeks from us, as God points out in many places in His Word. We are told that there are three hundred fifty thousand churches in America which own eighty billion dollars worth of facilities which are supposedly dedicated to worshipping God. But one wonders how much true worship really takes place in those facilities.

(Illustration of Explorer and natives waiting for their souls to catch up).

A distinguished explorer was making a safari in the Amazon jungle. The native tribesmen were ~~xxx~~ carrying all of his gear. He was pushing them as hard as he could so he could cover a lot of ground quickly. At the end of the third day they rested, and when morning came and it was time to embark again, the natives just sat on the ground and wouldn't move. The explorer did everything he could, but they wouldn't budge. He ~~plead~~ pleaded with their leader but to no avail. The leader explained to him, "My friend, they are resting until their souls catch up with their bodies."

This is what must happen in the church. Our souls need to be involved in the True Worship of God instead of just our bodies. God gives us the formula for worship throughout His Word and it is spiritual. It involves a continual love for Him not just on Sundays, but each day of our lives. I invite you to share in that through Christ. (Invitation to accept Him, to pray, etc.)

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor May 17, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Mr. Bill Pieringer, Youth Director

Acolytes: Wendy Norman and Jennifer Vinroe

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Spirit of God"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 1 "For the Beauty of the Earth"

*Ascription

*Exhortation

*Confession (In Unison) We offer to thee, O Father,
praise for the gift of thy Spirit. We are made aware
that your love is given to us in many ways. When we
are lonely, when we are filled with doubt, when we
show unbelief, it is your Spirit that fills us with
your truth. And when we burn with hatred, or anger,
or selfishness, or greed, it is your Spirit which
speaks to us with your love. Forgive us, and may
your Spirit live, guide, and direct us in all ways.
Through Christ our Lord.....Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 122 "In the Hour of Trial"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory - "Swing Low, Sweet Chariot"

*Doxology - page 382

Anthem: "It Is Well With My Soul" by the Men's Chorus

Scripture: Exodus 5: 1-5

Sermon: "Life's Elementary Ingredient: Option or Priority"

*Closing Hymn No. 670 "Once to Every Man and Nation"

*Closing Prayer

*Benediction

*Postlude)

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Herb Shearer in honor of their daughter Sue's
marriage.

Mrs. Grace Gillen will greet the congregation and guests
at the door this morning.

Ushers for today are Rob Vinroe, Rick Vinroe, Jeff Snyder
and Kevin Snyder.

Attendance last Sunday was 146 with 17 visitors.

Nursery will be provided today by Mrs. Cathy Sheppeck.

Marie Henry, Helen Riemer and Sandy Sheppeck will be
visiting the hospital this week.

SUNDAY - Youth Group at 3:00 P.M. for their "Spring Fling"
at Moraine State Park.

MONDAY - VBS Meeting. ALL teachers are urged to attend.
There will be a film presentation and a sample
lesson is to be prepared by each teacher. Other
VBS details will be outlined. Meeting at 7:00

TUESDAY - Leaders class at 7:00 P.M.

WEDNESDAY - Chancel Choir practice at 6:00 P.M.

THURSDAY - "Ladies Night" at the Butler Area Laymans Dinner
at 6:30 P.M. at Grace Church of Harmony. Tickets
are \$4.00. See Jake Harmon.

VBS Pre-registration will be taking place today immediately
following the church service. Please take a minute and
sign the children up now. Mrs. LuAnn Janicki is our
director and will take care of you.

The Clyde Wachsmuth family wishes to thank everyone for
their prayers, cards, and thoughtfulness during their
recent bereavement.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to
pray, to meditate, or to seek counseling. The Pastor
will assist you if you desire. Please avail yourself
of this opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - AUGUST 4, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

WELCOME VISITORS

WEDDING JENNIFER/JOHN SATURDAY AUGUST 10, 3:30 P.M.

John Kenyon PULPIT SUPPLY 2 SUNDAYS AUGUST, 1st SUN. SEPT

ANNIV. PLAN MEETING AUG. 6 - 6:30

*HYMN

PRAYER/OFFERING

*DOXOLOGY

*PASTORAL PRAYER

*CHILDRENS MOMENT

*HYMN

SCRIPTURE: EXODUS 5:1-5

SERMON: "LIFE'S ELEMENTARY INGREDIENT: OPTION OR PRIORITY?"
ST. PAUL'S, BUTLER - 5/17/87

*HYMN

*BENEDICTION

*POSTLUDE

JACK

LOAN - SURGERY

SCRIP: EX 118-15 SERM: "LIFE'S ELEMENT INGRED: OPTIN OR PRIORTY?"

(ILUS MAN/WOMAN TRIP, DIRTY REST, & CLEAN CUP)

THRU LIF MUS MAK CHOICES - OPTINS PART OF LIV

BUT THER TIMES WEN MUS DETERM SUMTH IS "OPTIN" OR "PRIORTY"

BIN "LIFE'S ELEMENTARY INGRED" WH/IS WORSHIP

1. AND AT NEED OF IT & WAT IT IS

AND SO MUS ASK "IS IT AN OPTIN OR A PRIORTY??"

WHY DO WE WORSHIP? ~~ANXXGIVNXXMTXATIGLYXXINXXGHIIXTHISXXWEN~~

BAKGR ISRAEL:

PEOP GUM LIV LAND EGYPT

THIS TAK PLAC WEN JOSEPH PRIME MINSTR EGYPT

SETTL, BCUM VERY PROSP & NUMRUS

SO READ VERSE 8 CHAP 1 = READ VERSE

THIS PHAROAH EITHR NO KNO HISTRY HOW JOSEPH SAVD EGYP PEO FROM
STARVATIN.

OR, HE 4GOT & IGNOR THAT HISTRY

ONLY THING HE KNU-JEWS WER OVRRUN EGYP & NEED SOLUTIN

SOLUTIN WAS - DESTROY ALL BOY BABIES OF TH/HEBREWS

POP CONTROL ~~MEYMM~~ OR BIRTH CONTROL NO NU IDEA

2DAY WE MOR SOPHIS & CAL IT = ABORTIN

FR/UNGDLY PRACTIC G BROT 4TH BABY NAMD MOSES

RAISD CORT OF PHAROAH

FORCD FLEE WILDRNES BCUZ KIL EGYPTIN

SHEP THER 4 FORTY YRS

AGE 80, RECEIV CAL FR/GOD GO BAK EGYP & DELIVR PEO ISR.

MOSES & BROS AARON INSTRUC BY G GO 2PHAR & ASK RELEAS OF PEO
2WORSHIP GOD

WE READ OF THIS CHAP 5:1 - (TURN TO THIS SCRIPTURE)

5:1=WAT G WANT HIS PEOPL 2DO?? -"WORSHIP HIM"

DUZ LK LK WORSHIP AN OPTIN OR PRIORTY??

IT PRIORTY - A MUST, SUMTH G COMANDS FR/HIS PEOPL
VS 2=THIS RESPONDS GUD EXAMP WHY WORSH THOT OF B OPTINAL
"WHO IS TH/LORD?" = QUESTIN RAISD THEN & NOW AS WEL

IF ~~XXXXXXXXXX~~

I / CHOOZ NOT 2RECOGNIZ G, OR TO ADMIT THAT HE EXISTS, I HAV
NO NEED 2WORSHIP HIM

VS 3=THIS GIVS US REASN WHY MAN IS UP 2HIS NEK IN PROBS THEN &
NOW

MAN REFUSES 2RECOGNIZ G AS CREATOR/SOVEREIGN & IN HIS REBELION,
AGIN HIS AUTHORITY, IS CONSUMD W/PESTILENC & SWORD
MOSES/AARON KNU WORSH WASNT OPTINAL,BUT PRIORTY & IN RECOGNIZ
THIS THEY ACKNOWLEDG IF GO OWN WAY WUDB CONSUM BY EVILS OF
TH/WORLD AROUN THEM

GUD EXAMPL THIS IS REBELION OF PEOPL TRAVL THRU WILDRNES
THOZ FREE FR/PHARAOH GRASP WANDR,DY WILDRNES 40yrs

THIS INCLUD MOSES/AARON

ISNT IT SAD 2THINK THAT JURNY WUD HAV TAKN 2WEEKS TAK 40yrs????

(ILUS RABBI BEN JOCHAI & QUESTIN BOUT MANNA)

GUD EXAMPL WHY WORSH SHUDB PRIORTY & NOT OPTIN

WEN SEEK WORH G EVRY MOMENT LIF,HAV RELATSHIP W/HIM THAT NUTHIN
IN LIF CAN COMPAR WITH

EXAMP ISRAEL ENSLAV AGIN WIL - BONDAG/CAPTIVITY

G REDEEM THEM THRU BLUD OF LAMB ON DORPOSTS HOUSES

MANKIND ENSLAV,HELD BONDAG OF SIN & NO CAN OVERCUM

G REDEEM MANK THRU BLUD OF LAMB JS XP

WE SAVD BY HIM/THRU HIM TO WORSHIP OUR CREATOR & REDEEMER

THIS SHUD UPLIFT US & MAK US WANT TO WORSHIP HIM

TOO MANY CHURCHES IN CH/OF JS XP HAV NO IDEA WAT TRU WORSH IS

(JS LITTL BOY & PLAQUE FOR MEN WHO DIED IN TH/SERVICE)

EVH HEAR MANY PEO DY BCUZ JOY OF WORSH GOD WHIL IN CH???

(EXAMPL SEVRAL PREACHRS WHIL PREACHING - BUT NOT LAYMEN)

2MANY CHURCHES CONDOC WORSHIP LK FUNERALS,NO JOY,NO LIF

WORSH SHUDB A JOY & NEVR A BORE

WE SHUD MAK A JOYFUL NOISE UNTO TH/LORD AS PSALMIST TEL US

(ILUS WOMAN,CATHEDRAL & "HOW MANY SOULS HAV BIN SAVD THIS YR?)

THIS IS & SHUDB TH/PURPOS OF EVRY CONG IN WORSHIP

EVH TIME DORS OPN WHTHR CH BIG OR SMAL INVIT ACPT XP SHUDB

EXTENDED IN SUM WAY

WE WORSH BCUZ WE R REDEEMD/SAVED & BCUZ THIS WANT OTHRS 2HAV 2

MAY I EXTEND 2EA OF U THIS MORN THAT INVITATIN 2ACPT JS XP IF

U HAV NOT DUN SO???

MAY I ALSO ASK=DO U WORSHIP GOD??? IS IT A WAY OF LIF 4U??

R U A TRU WORSHIPER?? & WAT DO U CONSIDR WORSHIP 2B???

IS IT AN OPTIN? OR IS IT A PRIORTY??

2/

"Life's Elementary Ingredient: Option Or Priority?"

Scripture: Exodus 5:1-5

(Ilus man/womn rest., coffee donuts,& clean cup)

We R all conf w/need 2mak choics

Opts R part lif & liv,but ther times wen mus determ

whthtr sumth is an Optin or Priorty

4prv few wks hav lk=Lifs El Ingrid & hav lk need of it

& liv made smal determ wat worh is

kno this smal amt bout worsh,mus ask=Is Opt or Prior

Why do we worsh: & ansr givn very emphat in our Scrip

this morn

(Story peo Is & evolutin of Moses cum 2 lead at 80

Moses & Aaron cum 2plead w/Pharaoh)

vs 1=Wat was it G want His peo 2do? WORSHIP HIM

It was not 2B Optin,but Priorty=it was a MUST G com

mand 4 His peo

vs 2=this ansr gud exampl why worsh thot as Optinal

"Who is th L,that I shud obey His voic?" is questin

rais & it questin ask evn 2day

If suml chooz not recog G,or admit He exist hav no

need 2 worsh Him & fr this can reasn why man up 2nek

in his probs 4-3rd vs giv ansr=READ

ther is ansr 4worl situatin 2day

man refus recog G th creatr & in rebel agin His

authority he consum w/pestilenc & sword

Mos/Aarn knu worsh ther G & creatr wasnt optinl,

it was prtiorty & in recog this knu if went own way

wudB consum by evil arnd them

We also C fr wat kno of folo event peo Is perish in

wilnes Bcuz worsh no acptbl 2 G completly & they rebel

agin Him

Bcuz this all thoz entr wilnes,B free fr/Phar grasp,

w lr 40 yr & until all dy,includ Mos/Aarn perish

G fed mirac,gav drink watr,but stil no worsh complet

Isnt it sad,2think wat cud hav bin 2wk jurny turn in2

40yr ntemar of wandr in ordr all them refus worsh G

completly wudB ded,& only 20yr & yngr cud entr:

(Ilus Rabbi Ben Jochai & questin bout manna)

this gud exampl why shudnt worsh G wenivr feel lik it

or lnce/twic yr lik Xmas/Eastr

worsh shud no onlyB evr Sun,but evr day livs,

worsh not only tak plac in ch bldgs,but evrday livs

It is not optin,it Is & ShudB th Ult Priorty evr

waking moment of our livs

But need 2deal w/real aspec Bhin th worsh G deman of

peo of Is & also demans G plac upon us

Jus why shud we worsh G? Why shud worsh B Ult prior

of our livs?

anser spel out wat G did livs peo Is & it spel out 2/
He dun our livs

Peo Is enslav agin wil;wer held bondag/captivity
didnt hav fredum G desir 4them & in ordr 2B releas
fr enslavment wat did G do 4them:

He redeem them-th fredum of Isites was bot w/blud
(f lams wh paint dorpost,mark thoz households as
Along 2 G's people

Same aply 2all mank as wel
our fredum 2B G's childrn was bot w/Blud of lamb of
G, Js Xp on Calvry

reason 4 redemptin of Is & 4 redemptin of all mank
is simply that we bin saved 2 worship God
relatship G alway want w/His ult creatin is made comp
thru kno Js Xp as our Sav

We R sav by Him & thru Him 2 worship God
This shudB that wh lif our harts/livs w/joy
But if lk at Ch of Js Xp & 4much of that wh pas 4wors
we C ther many misconceptins of wat Tru worsh really i
is

2many ch's mak mausoleums of ther sanctuaries insted
of a gathring plac wher joyful saints can worsh G
2 th fullest

(Ilus boy & ch plaque 4 men dy in service=9:30-11?)

& unfortunatly this how many saints chooz 2 worsh G

it mor lik funeral than joyus exper it shudB ea wk

(Ilus no souls saved in cathedral)

But U C that shudB th intent & purpos of corp worship
Ea time peo of G opn dors of ch,regardles how big or
how smal,th invitatin 2 accept Xp shudB extend in sum
way

we worsh Bcuz we R redeem,we R saved,& Bcuz this we
ant othrs 2hav this redemptin as wel

May I extend 2ea U this morn th invitatin 2 accept Js
Xp if U hav nevr dun so?

Kno then we worsh Bcuz we R saved we mus ask questin
Do U worship God?

Is it a way of life 4 U?

R U a T_u worshiper?

& wat do U considr worship 2B?

Is it an Option?

Or is it 4U the priority it shudB?

(Ilus man/womn clean cup)

Life's Elementry Ingrid: Optin or Priority?

(Ilus Rabbi Ben Jochai & ques bout manna)

(Ilus boy/plaqu & men who dyed in service)

(Ilus no souls saved in cathedral)

"Life's Elementary Ingredient: Option Or Priority:"

Scripture: Exodus 5:1-5

(Illustration of man/woman on trip & dirty restaurant; and clean cup)

A man and his wife were on a trip and they decided to stop at a little restaurant and eat. But when they got inside they had to decide whether to leave or stay. They looked at the counter and it was far from being clean and appetizing. They looked at the only table in the place and decided to stay and sat down. But the tablecloth was dirty and they were just ready to get up and leave when the waitress came to the table, to take their order. "I'll just have a cup of coffee," the husband said. "I'll have coffee too, and be sure and bring it in a clean cup," said the wife. A few moments later the waitress returned with the two coffees on a tray. "Which one of you wanted the clean cup?" she asked.

We are all confronted with the need to make choices. Options are a part of life and living. But there are times when we must determine whether something is an "Option" or a "Priority."

For the past few weeks we have been looking at "Life's Elementary Ingredient" which we have identified as worship. We have looked at the Need of it, and have made a small determination of what Worship Is. Having a small understanding that worship is the giving of our love to our Creator we must ask the inevitable question then, "Is worship an Option, or is it a Priority?" ~~Our answer probably depends upon our relationship to the Lord~~ "Why do we worship?" The answer to this is given very emphatically in our Scripture of this morning.

The people of Israel had gone to live in the land of Egypt during the time of Joseph being the Prime Minister of Egypt. They had settled there and had become very prosperous and numerous. ~~What we are told is that the very beginning of the book of Exodus is that there were many Pharaohs of Egypt~~ In the ^{first} ~~second~~ chapter of Exodus the 8th verse we read, "Now a new king arose over Egypt, who did not know Joseph."

This Pharaoh didn't know the history of how this young Jewish man had been responsible for saving the Egyptians from death by starvation. All that he knew was that the Jews were not Egyptians and they had practically overrun Egypt, they were so numerous. So the solution to the problem was to destroy the new born children, ~~much like~~ I think we can see from this that the idea of birth-control, or population explosion is not a new one. Today we are more sophisticated in how we go about it, we use the method of abortion.

From this ungodly practice of destroying the young Jewish babies, God brought forth one of those babies a man named Moses. After a period of being raised in the house of Pharaoh, Moses had to flee into the wilderness because he had killed an Egyptian. While in the wilderness he was a shepherd for 40 years. And then at the age of 80, he received a call from God to go back to Egypt and to deliver the people of Israel. This is the point at which our Scripture begins this morning.

Moses and his brother Aaron had been instructed by God to go to Pharaoh and

plead for the release of the people. So it is the 5th chapter of Exodus begins, "And afterward Moses and Aaron came and said to Pharaoh, 'Thus says the Lord, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness.'"

What was it that God wanted His people to do? The answer is "Worship Him." That also answers a part of the question of whether worship is an Option or a Priority. It is a "Priority." It is a must, something that God commands from His people.

But the response given by Pharaoh is a good example of why worship is thought of as being optional. We read: "But Pharaoh said, 'Who is the Lord that I should obey His voice to let Israel go? I do not know the Lord, and besides I will not let Israel go.'", verse 2.

"Who is the Lord, that I should obey His voice?" is the question raised and it is the question asked even today. If I choose not to recognize God, or admit that He exists, I have no need to worship Him. And from this we can see the reason man is up to his neck in problems for the 3rd verse gives us that answer. We read, "Then they said, (Moses and Aaron), 'The God of the Hebrews has met with us. Please let us go a three days journey into the wilderness that we may sacrifice to the Lord our God, lest He fall upon us with pestilence or the sword.'"

There is the answer to the world situation today. Man refuses to recognize God the creator and so in his rebellion against His authority he is consumed with pestilence and the sword. Moses and Aaron knew that worship of their God and creator wasn't Optional, it was a Priority and in recognizing this they acknowledged that if they went their own way they would be consumed by the evil in the world around them.

We also see from what we know of the following events that the people of Israel did indeed perish in the wilderness because their worship was not acceptable to God completely and they rebelled against Him. Because of this, all of those who entered that wilderness after being freed from Pharaoh's grasp, wandered for 40 years until all of ~~that~~ that generation had died including Moses and Aaron. God fed them miraculously and gave them drinking water, but still they had to perish because they wouldn't worship God completely with their entire lives. Isn't it sad to think that what could have been a two week journey in that wilderness to the promised land turned into a 40 year nightmare of wandering ~~and then they~~ in order that all of ~~them~~ ^{those} who had refused to worship God completely would be dead, and only the ones 20 years or younger could enter that land?

(Illustration of Rabbi Ben Jochai and question about manna)

One of Rabbi Ben Jochai's students once asked him, "Why did not the Lord furnish enough manna to Israel for a year, all at one time?" He said, "I will answer you with a parable. Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on a fixed date. It soon happened that the day on which the allowance was due was the only day in the year when the father ever saw his son. So the

king changed his plan and gave his son day by day that which sufficed for the day; and then the son visited his father every morning. How he needed his father's unbroken love, companionship, wisdom and giving! Thus God dealt with Israel and deals with us."

This is a good example of why we shouldn't worship God just on Easter or Christmas, or whenever we feel like it. Our worship should not only be every Sunday, but every day of our lives. Worship is not an Option, it is and should be the Ultimate Priority of every waking ~~xxxx~~ moment of our lives.

But we need to deal with the real aspect behind the worship God demanded of the people of Israel and also the demand for worship God places upon us. Just why should we worship God? Why should worship be the Ultimate Priority of our lives?

The answer is spelled out in ~~xxx~~ what God did in the lives of His people Israel and it is spelled out in what He has done for us in our lives. The people of Israel were enslaved against their wills. They were held in bondage, in captivity. They didn't have the freedom God desired for them. So in order for them to have that freedom, they had to be released from the enslavement of Egypt. So what did God do for them? He redeemed them. ~~He~~ The freedom of the Israelites was bought with ~~xxxxxx~~ the blood of the lambs which ~~xxx~~ was painted on their doorposts, marking those households as belonging to God's people. The same applies to all mankind as well. Our freedom to be God's children was bought with the blood of the Lamb of God, Jesus Christ on Calvary. ~~xxxxxx~~ The reason for the redemption of Israel and for the redemption of all mankind is simply that we have been saved to worship. We have redemption so we can worship God. The relationship that God always wanted with His ultimate creation is made complete only through our knowing Jesus Christ as our Saviour. We are saved by Him and through Him to worship God. This should be that which uplifts our hearts and lives with Joy. But if we look at the Church of Jesus Christ and for much of that which passes for worship we see that there are many misconceptions of what True worship really is. Too many churches make museums of their sanctuaries instead of a gathering place where the joyful saints can worship God to the fullest.

(Illustration of plaque in church & men who died in the service)

A little boy was in church with his father and as they started to walk out the door, the boy noticed a bronze plaque with names on it. He asked what it was. His father answered, "Those are the names of the men who died in service." And the little boy asked immediately, "The nine-thirty, or the eleven o'clock service?"

And unfortunately, this is how many of the saints choose to worship God. It is more like a funeral, than the joyous experience it should be each and every week.

(Illustration of no souls saved in cathedral)

An elderly lady was being conducted through one of the great cathedrals in

Europe. The guide spoke of the beauty of its design, calling attention to its statues and wonderful paintings. He pointed out the magnificent architecture, the huge stained glass windows, the magnificent organ and so on. To all of this the old lady was unimpressed. At the conclusion of the tour she asked the guide, "How many souls have been saved here this year?" "My dear lady," said the embarrassed guide, "this is a cathedral, not a chapel."

But you see, that should be the intent and purpose of corporate worship. Each time the people of God open the doors of the church regardless of how large or how small it may be, the invitation to accept Christ should be extended in some way. We worship because we are redeemed, we are saved, and because of this we want to see others have that redemption as well. May I extend to each of you this morning the invitation to accept Jesus Christ if you have not done so. Knowing then that we worship because we are saved, we must ask the questions: Do you worship God? Is it a way of life for you? Are you a true worshiper? And what do you consider worship to be? Is it an Option? Or is it for you the Priority it should be?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 24, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: Jennifer Vinroe and Wendy Norman
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Proclamation Hymn No. 389 "Let All Things Now Living"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, who is rich in mercy to all who call to you; hear us as we humbly confess our sin and implore your forgiveness. We have broken your laws by our deeds and words. We confess our disobedience and ingratitude, our pride and selfishness, and all of our failures and shortcomings toward you and our fellow man. Have mercy on us Father, that we may enjoy newness of life. Through Jesus Christ our Lord.....Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment with Bill
Hymn No. 446 "Prayer Is the Soul's Sincere Desire"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "I Will Sing Glad Songs"
Scripture: Acts: 17: 22-31
Sermon: "Life's Elementary Ingredient: The Requirement"
*Closing Hymn No. 136 "Praise Ye the Triune God"
*Closing Prayer
*Benediction
*Postlude
* * * * *
*Congregation Standing * * * * *

The beautiful flowers on the altar have been placed by the Paul Campbell family in memoray of Mr. & Mrs. James Christy.

Mrs. LuAnn Janicki and her sons Dave and Mike will greet our members and guests at the door this morning.

Ushers for today are Dick Mangel, Dick Dally, Don Kingsley, and Danny Mangel.

Attendance last Sunday was 133 with 20 visitors.

Nursery will be provided today by Mrs. Sue Davis.

Ray Isherwood, Kevin Snyder and Dick Dally will be visiting the hospital this week.

> Hospitalized: Mrs. Karen Link in BMH. - *Home TODAY*

TUESDAY - The Pastor along with several men from our congregation will be at Moody Bible Conference this week. If any of you have any need, please call Ginny at home or at the office.

THURSDAY - Choir practice at 7:00 P.M.

Upcoming Meetings: June 1st - Benevolence at 7:00
June 2nd - Leaders class 7 -9 P.M.
June 3rd - Council meeting at 7:00
June 8th - Finance Committee at 7:00

VBS CRAFT HELPERS are needed. If you can or would like to help please see LuAnn Janicki.

GRADUATES OF 1987 - if you know of any member of our church who is graduating from any school, please give the name to the office.

VBS Pre-registration - there is still time to pre-register the children for VBS. Take a minute and do it now or call the office.

The "Just Say No" Club of the Butler Jr. High School is sponsoring a concert at the Butler Sr. High Auditorium starring Julie Parker and her band. She was appointed by President Reagan to be the representative in this area for "Just Say No." She is a Christian and brings a positive message to the young people. Time: 7:00 P.M. on May 29, 1987. More details are on the posters on the bulletin boards.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - AUGUST 11, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

WELCOME VISITORS

MR. JOHN KENYON WILL FILL PULPIT NEXT 3 WKS

BREANNA BIRTHDAY

LESA YBIRTHDAY

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

CHILDREN'S MOMENT

HYMN

SCRIPTURE: ACTS 17:22-31

SERMON: "LIFE'S ELEMENTARY INGREDIENT: THE REQUIREMENT"
ST. PAUL'S, BUTLER - 5/24/87

*HYMN

*BENEDICTION

*POSTLUDE

JACK

VS 23B=P TELLS KNO WHO THIS GOD IS

VS 24=G IS CREATR, MADE EVRTH, BUT NO DWEL IN WAT MAN HAS MADE

VS 25=G DUZNT NEED ANYTHIN NOT EVN MAN

VS 26=THIS STARTL NEWS 2THEZ GRKS THAT ALL MEN CUM FR/ONE MAN
THEY BLIEV FAR REMOV FR/ADAM & IT INSULT 2THEM 2B TOL ALL MANK
CUM FR/HIM

P ALSO TEL G CONTROLS THER LIVS 4SPECIF PURP & GO ON NEX VS --
VS 27=THAT PURP - THEY-ALL MANK, SHUD SEEK GOD

THIS IS ELEMENTRY INGRED G PLAC IN MAN - 2WORSHIP HIM

POETS OF THEZ GRKS SED THER EXISTENC WAS IN & THRU THIS UNKNOW C

2B TOL THEY NO DIF FR/JEWS,OR OTHR RACE WAS STARTL REVEL 2THEM

THEY BLIEV THEY FAR SUPERIOR FR/ALL ELSE

BUT P SAY THEY AS MUCH OFSPRING OF G AS ANYONE

NO SAY THEY AUTOMATIC CHILDREN OF G,BUT THAT G CREAT THEM & THEY

RECEIV THER LIF FR/HIM

P SAY THEY NO CREAT G, BUT G CREAT THEM & IS CAL THEM 2REPENT

THRU JS XP

P AS GUD JEW KNU BOUT GOD, BUT THRU REVEL OF JS, & WAT TUK PLACE

ON PENTECOST, P KNU WHO & WAT GOD WAS

HEB 11:6=AND W/OUT FAITH IT IS IMPOSIBL 2PLEAS HIM, 4HE WHO CUMS

2GOD MUS BLIEV THAT HE IS, & THAT HE IS A REWARD OF

THOZ WHO SEEK HIM

FIRST=A PERSN MUS BLIEV - THAT IS FAITH

FAITH IS MAIN ENQUIRMENT OF LIFE'S ELEMENTRY INGRED

IN ORDR TO WORSHIP WE MUS HAV FAITH - MUS BLIEV HE WIL REVEAL

SELF TO US

P 1st JEW KNU BASIC FORMULA EVR JEW KNU BY HART,RECIT EVRDAY

"H O ISRAEL, TH/LORD THY GOD IS ONE"

JS QUOT THIS 2THOZ WHO ASK ABOUT GOD

SECOND=G REVEAL SELF THRU JS 2P

FIRST HAV FAITH, CUM TO GOD, & THEN GOD REVEAL SELF

WE HAV NO NEED ERECT AN ALTAR TO AN UNKNOWN GOD

WE CAN KNO HIM & HE WILL REVEAL HIMSELF 2THOZ WHO TRULY SEEK HIM

(ILUS WORLD WAR II PILOT, ATHEIST & ACCEP CHRIST)

TH/REQUIRMENT G HAS PLAC OUR ~~XXXX~~ LIVS AS ELEMENTRY INGRED IS TO

KNO HIM

BUT HE STANDS REDY "REVEAL SELF 2ANY WHO R SEEK & SERCH FOR HIM

HE WANTS US WOPH HIM,BUT WE CANT UNLES KNO HIM

DO WE KNOW HIM? HE INVITS US TO NOT ONLY KNO HIM BUT 2HAV

THAT SPECIL RELATSHIP WE MAY HAV W/HIM THRU HIS SON JS XP

WHY NOT HAV THAT RELATSHIP W/HIM IF NOT DUN SO B4?

& IF HAV IT,WHY NOT DEEEN IT BY SEEK HIM OR FULY?

SERM: LIFE'S ELEMENTARY INGRED: TH/REQUIREMENT

(ILUS GODLESS HEALTH NUT - HE FORGOT GOD)

APQS P WAS IN GR CITY ATHENS

ENS WAS THE PROUD CITY OF CULTURE

IT HERE P DISCOVER LIK MANY OTHER CITIES THEY WER W/OUT GOD

HERE P'S MINISTRY BCAM TWO-PRONGED - SYNAGOG & MARKETPLACE

SYNAGOG=PR 2 JEWS & PT 2 OT WH/SPOK OF MESSIAH

TAUT THIS JS XP & WON SUM CONVEITS & SUM GENTILS

MARKTPLAC= THIS WHER P WAS IN OUR SCRIP

THIS MARKTPLAC WAS CALLD=AREOPAGUS

IT HERE COUNCIL ONCE MET 2DECID JUDICIL & LEGISLATIV MATTRS

NOW MET 2MAK OBSERVATINS BOUT RELIG OR EDUCATINAL MATTRS

THIS IS ONE OF P'S SERMONS

VS 22=NOTIC HOW GETS THER ATTENTIN

SPKS AS THO AGREES W/THER PHILOS WORSH MANY GODS

HE HAD SEEN THER IDOLS THRUOUT TH/CITY

(THIS ILUS WAT BIN SAY BOUT ELEMENTRY INGRED IN HART MANKIND)

VS 23=GRKS WANTD B SUR HAD INCLUD ALL DEITIES IN THER WORSH

SO IN ORDR NO OFFEND ANY GOD WH/MAY BIN OVRLOOKD, INCLUD ALTR

ZUNKNOWN GOD

(Ilus man who forgot God)

He wore his rubbers when it rained.

He brushed his teeth twice a day with a

nationally advertised toothpaste.

He had a physical examination twice a year

He slept with the windows open.

He tuck tova diet of fresh vegetables.

He had his tonsils removed.

He golfed - but never more than 18 holes

at a time.

He never smoked, drank, or lost his temper

He got at least eight hours sleep every

night.

He exercised daily and expected to live to

be a hundred.

The funeral will be held Wednesday.

He is survived by eight specialists, three

health institutions, two gymnasiums, and

numerous manufacturers of health foods

and vitamins.

He forgot God.

DEUT: HEAR O ISRAEL,
THE LORD THY GOD IS
ONE.

Heb 11:6

(Ilus atheist WW II pilot & Bible)

"Life's Elementary Ingredient: The Requirement"

Scripture: Acts 17:22-31

(Ilus health nut who forgot God)

Ap P find self Gr city Athens, proud city cultur

Here find city lik so many others=w/out God

It her P's ministry Bcam 2prong, pr synagog & mrktplace

In Syn pr 2 Jew & pt 2 OT wh spok ~~xxxxx~~ Messiah,

taut this Js Xp & abl win conv of both Jew & Gents

scrip giv pictur P in mrktplac cal=AREOPAGUS

it her Gr Council met decid judicil/legslativ mattrs

now only met 2mak obsrvs concern relig/educa mattrs

& it here read 1 of P's sermons, also Theo corse

vs 22=notic how P get ther attentin

he apeal as tho agre w/ther philos worsh many gods

he had seen idols stan thruout city

vs 23=Gr want 2B sur includ all deities in worsh & so

in ordr 2 no offend any wh mayB ovrnk, includ altr 2

unkno god

P tel kno identy this god & pt out wat kno bout God

vs 24=1st tel them God no resid anyth wh man made

vs 25=tel G duznt need man, can get lon w/out him

vs 26=this startl Gr Bcam pt bak 2 Adam & Grks Bliev

very far remov fr him, wh Jews talk bout

this insult 2B tol they descend fr Adam

but long w/this P say G controllivs 4specif purpos

vs 27=that purpos is that all mank shud seek G

He say G creat man 2worship Him, but along w/this G

duz not mak imposibl 2find Him

fac, He serch 4man Himself

P can go so far as 2remin thez Grks ther own poets

hav sed ther exist was in & thru this unkno god

& 2B tol they no dif fr Jew, or any othr race was a

startl rev 4 th Grks

they Bliev they far superior 2 evrl else

P tel them they jus as much offspring of Alm G as anyl

He no say they wer automatic childrn of G, he merly s

say G creat them & they receiv lif fr Him

P tel them they no creat G, but G creat them & that

G cal all mank 2repent thru Js Xp

within wat P here R undrst much bout Alm God

P being gud Jew kno wat they Bliev bout G & thru th

rev of Js & wat tuk plac at Pentcost, truly had grasp

of who & wat G was

Heb 11:6-in ordr 4anyl 2kno anyth bout G mus 1st Blie

that is wat we cal faith & that Th Main Requirement

of Life's Elementary Ingredient

1 Ingred is worship as we seen, but in ordr worsh mus

hav faith

& in ordr 2hav faith mus Bliev He wil let us C & kno

th revelatin of Himself

Understand basic formula ever Jew knew by heart & recited 2/
 everyday
 it was=Hear O Is,th L thy G is One
 Js quot this 2thoz who ask bout G
 the mean of ONE is rich Bcuz go all way bakc2 Bgin of
 Scrip
 Gen 1:1=In Bgin God & word use 4 God is ELOHIM & it a
 plural word
 wud read=In th bginning Gods
 but th expl cum 4th as time go on & reveal by G
 Lk word ONE in Deut & comp 2 bunch grap/banana
 entir bunch is ONE,tak one away & it stil ONE
 it no efect whol & use this analgy we C G is mor
 than ONE but He is stil only ONE
 In Gen G was sho that no just Himself,but entri Ghead
 was w/Him at creatin
 then G reveal self in Js Xp
 wen ask 2sho Fathr,Js sed=If U & Me hav seen Fathr
 & I & th Fathr R One
 then prom wen lv erth wud send suml 2B comf & we C
 rev H Sp
 but also C evid of Trinty at Bap of Js,& transfig
 at Rivr Jord Sp cam on lik dov,voci fr hvn & so C
 all 3 at once
 So evidenc in Scrip 4 Trinty is ther
 we may no completly undrst & I cannot adequatly expl
 but nevrthles it ther 4us 2C
 We no need erec altr 2unkno god,Bcuz we can kno Him
 & He wil reveal self 2us if we truly seek Him
 (Ilus WW II pilot,atheist & acpt Xp)
 Th requirment G plac our livs w/El Incred is 2kno Him
 but He alway stan redy 2 reveal self 2any who R seek
 & serch
 He want us 2worsh Him,but we cant unles we kno Him
 Do U Kno Him?
 He invit U not only 2kno Him,but 2hav that specil
 relatship U may hav w/Him thru Js Xp
 Why not settl 2day if nevr hav B4:

"Life's Elementary Ingredient: The Requirement"

Scripture: Acts 17:22-31

(Illustration of "Health Nut" & he forgot God)

He wore his rubbers when it rained.
He brushed his teeth twice a day with a nationally advertised toothpaste.
He had a physical examination twice a year.
He slept with the windows open.
He stuck to a diet with plenty of fresh vegetables.
He had his tonsils removed.
He golfed - but never more than 18 holes at a time.
He got at least eight hours sleep every night.
He never smoked, drank, or lost his temper.
He exercised daily and was all set to live to be hundred.
The funeral will be held Wednesday.
He is survived by eight specialists, three health institutions, two gymnasiums and numerous manufacturers of health foods and vitamins.
He forgot God.

The Apostle Paul found himself in the Greek city of Athens, that proud city of Greek culture. Here he discovered that this city as so many others was without God.

It was here that Paul's ministry became two-pronged. He preached in the synagogue and in the marketplace. In the Synagogue he preached to the Jews and pointed them to the Old Testament which spoke of their Messiah. He taught them that this was Jesus Christ and was able to win converts among those Jews and some of the Gentiles who ventured there.

Our Scripture gives us the picture of Paul being in the marketplace at a place called the "areopagus." It was here that the Council had once met to decide judicial and legislative matters. Now they only met to make observations concerning religious or educational matters. It is here that we read one of Paul's sermons. He begins by stating, "Men of Athens, I observe that you are very religious in all respects." verse 22b.

Notice how Paul gets their undivided attention. He appeals to them as though he is agreeing with their philosophy of worshiping many gods. Paul had seen their idols standing throughout the city.

Then he continues, "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'To an unknown god.' What therefore you worship in ignorance, this I proclaim to you," verse 23.

The Greeks wanted to be sure that they had included all deities in their worship and so in order to not offend any which they may have overlooked, they included an altar dedicated to the "unknown god." So Paul tells them that he knows the identity of this god and he points out what he knows about God.

First he points out that He does not reside in anything that man has made, (verse 24).

Next he tells that God doesn't need man, that He can get along without him very well, (verse 25).

Then he tells them something that must have really startled them because he

states that God made all men from "one." This points the Greeks back to Adam and they believed they were far removed from this Adam the Jews spoke of. To them it was an insult to be told that all mankind has descended from him. And along with this, (verse 26), Paul tells them that God controls their lives for a specific purpose. That purpose he tells them in the 27th verse is, "That they, (all mankind), should seek God."

He is saying that God created man to worship Him. But along with this, God does not make it impossible to be found. In fact, He searches for man Himself. Paul even goes so far as to remind these Greeks that their own poets have said their existence was in and through this unknown god. And to be told that they are no different from the Jews, or any other race for that matter was a startling revelation for the Greeks. They believed they were far superior to everyone else. But Paul tells them they are just as much the offspring of Almighty God as anyone. He is not saying that they are automatically the children of God. He is merely saying that God created them and they receive their life from Him.

Paul tells them that they do not create God, but God has created them and that God is calling all mankind to repentance through Jesus Christ.

Within what Paul is saying here are the understandings of much about Almighty God. Paul being a good Jew knew all about what they believed about God. And through the revelation of Jesus and what took place on Pentecost, he truly had the grasp of who and what God was. The author of Hebrews tells us in the 11th chapter the 6th verse, "And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him."

In order for anyone to know anything about God, he must first believe. That is what we call faith and that is the main "Requirement" of Life's Elementary Ingredient. That Ingredient is worship as we have seen, but in order to worship we must have faith. And in order to have faith we must believe that He will let us see and know the revelation of Himself.

Paul understood the basic formula every Jew knew by heart and recited every-day. That was, "Hear O Israel, the Lord thy God is One." Jesus quoted this to those who asked Him about God. The meaning in the word "One" is rich because it goes all the way back to the very beginning of Scripture. In the first verse of Genesis we read, "In the beginning God." The word used for God at this point is "Elohim" is a plural word. That verse in Genesis ~~and in Deuteronomy~~ would read, "In the beginning Gods," ~~xxx, xxx~~ But the explanation was revealed to mankind as time went by. Looking at the word "One" in Deuteronomy we can compare it to a bunch of grapes, or a bunch of bananas. The entire bunch is "One." And if you remove a grape, or a banana from the bunch, it still remains a bunch. It doesn't affect the whole. Using this analogy we see that God is more than "One" but being more than "One" He is still only "One."

In Genesis God was showing that Not just Himself, but the complete Godhead was with Him at the creation.

Then God revealed Himself in Jesus Christ. Jesus when asked about God, told His questioners that He and the Father were one. And if they had seen Him, they had seen the Father. Then He promised when He left the earth, He would send them someone to be their comforter and we see the revelation of the Holy Spirit.

But we also can see the prior evidence of the Trinity at the baptism of Jesus. He was at the River Jordan, and we read the Spirit came upon Him like a dove, and a voice from heaven said, "This is My beloved Son in whom I am well pleased."

The same thing happened at the Transfiguration. So we can see the evidence in Scripture of the Trinity. We may not completely understand it, and I cannot adequately explain it. But it is there for us to see.

We need not erect an altar to the unknown god, because we can know Him and He will reveal Himself to us if we truly seek Him.

(Illustration of World War II pilot, atheist and accepting Christ)

During World War II there was a bomber pilot who bombed Japan in April of 1942. During the raid his plane was hit and he had to bail out. He was captured and imprisoned. He saw two of his companions shot by a firing squad and saw another die by slow starvation. Here was a man who was an atheist. He didn't believe in a god, period.

But during his long months of imprisonment, he questioned why the Japanese hated him and why he hated them. He began to think of some of the things he had heard about Christianity. Very boldly one day he asked his guards if they could get him a Bible. At first they laughed at him and thought it was a joke. Then they started to become ugly about this and told him to stop making a nuisance of himself. But he kept asking and in May of 1944 a guard brought a Bible to him. He threw it at him and said, "Three weeks you have. Three weeks and then I take away." True to his word in three weeks the guard came and Jacob De Shazer never saw it again.

But in those three weeks of meditating, searching, and analyzing that Bible and life, a change came over de Shazer. At the end of the war he was released from Japanese captivity and came home. In 1948 Jacob de Shazer, his wife and infant son were on their way back to Japan as missionaries.

All because he had spent three weeks looking at God's Word, and God revealed Himself to Him.

The requirement that God has placed in our lives with His Elementary Ingredient is to know Him. But He always stands ready ~~for~~ to reveal Himself to any who are seeking and searching. He wants us to worship Him, but we can't do that unless we know Him. Do you know Him? He invited you to not only know Him, but to have that special relationship you may have with Him through that knowledge. Why not settle that today if you haven't done so before?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor May 31, 1987

Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: Wendy Norman and Jennifer Vinroe

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "In Fond Remembrance" by Moore
Chiming of the Hour

Announcements
Congregational Greeting
Joys

Prayer Requests

*Processional Hymn No. 690 "America, the Beautiful"

*Ascription

*Exhortation

*Confession (In Unison) God of mercy; forgive and correct
the wrong we have done this day. We have turned from
the way your Son Jesus Christ set forth, and we have
not cared for our neighbors. We have permitted pride
to blind and anger to burn, and we have failed to live
the new life you have given to us. We come to you
today with little to offer except ourselves, and our
sins, begging mercy in the name of Jesus Christ. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 443 "I Need Thee Every Hour"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory - "Offertory in E Flat" by Beethoven

*Doxology - page 382

Anthem: "The Lord Bless You and Keep You"

Scripture: Ecclesiastes 9: 13-15

Sermon: "Who Remembers?"

*Closing Hymn No. 692 "Battle Hymn of the Republic"

*Closing Prayer

*Benediction

*Postlude "Festive March"

by Denton

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Ellen Schildroth in memory of Loved Ones.

Mr. Charlie Penar will greet our members and guests at the
door this morning.

Ushers for today are: Marge Smiley, Genny Nohach, Donna
Stewart and Lucille Tack.

Attendance last Sunday was 138 with 15 visitors.

Nursery will be provided today by

Shirley Thompson and Marilyn Snyder will be visiting the
hospital this week.

SUNDAY - Youth Group at 7

MONDAY - Benevolence meeting at 7:00 P.M.

TUESDAY - Leaders class at 7

WEDNESDAY - Church Council meeting at 7:00

FINANCE COMMITTEE will meet on June 8th at 7:00 P.M.

VBS CRAFT helpers are still needed. If you would like to
help, please see Marge Smiley, the craft director.

GRADUATES OF 1987 - it is not too late to submit names of
those graduating from high school, college, etc. Please
see that the name is turned in before next Friday.

NEWSLETTER ARTICLES = please have them turned in before or
by Tuesday.

PICNIC IN THE PARK will be here before you know it. Please
plan to come and join in the food, fun, and fellowship of
the day. The service will be at 11:00. Remember to bring
a tureen and your table service. Meat, dessert and
beverage will be provided. The Lay, Life and Work Committee
is joined with the Sunday School teachers to plan games
and fun for all ages. JUNE 21st! (Memorial Park)

LAY, LIFE AND WORK COMMITTEE will have a short meeting next
Sunday immediately following church. This is to finalize
the picnic. Please be there!

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation gives
the opportunity to accept Christ as Savior, the pray, to
meditate, or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this oppor-
tunity.

MEETINGS

2/24/1898-7/6=Alamo
 1898=Am batlship Maine Havana harbr
 1915=Br linr Lusitania
 12/7;41=Remembr Pearl Harbr
 Who remem solurs cum home WW I? WW II?
 (I's preachr & 4get punchline)
 Co. 2sin 2mak-I spent sum bes yrs arms
 nothr mans wife - Mothr
 No remem=But 4lif me,cant reme name

Ecc1 12:1

(Ilus Roger Rose & boothr bike)

SOMEONE SPO:

MAN MAY FORGET MAN,

BUT G-O DOES NOT FORGET MAN

WHO REMEMBERS:
 Scripture: Ecclesiastes 9:13-15
 2/24-7/6=Alamo;1898-Rembr Maine;1915-Rembr Lusitania;
 12-7/41-Rembr Pearl Harbr
 Who Remem return soldurs WWI? WWII? Anyone: Who Remem
 (Ilus preschr & confesin=arms nothr mans wife)
 It tribl 2-4get;Hav U evr 4goten sumth,or 4got wat
 want say?
 We all hav & suml sed=Man mayB 4gotn by man, but man
 is nevr 4gotn by God
 Sol wrot such man Ecc chap 9
 in much this bk Sol spk wiadm & then spk wat wise
 vs 13=here is wisdm
 vs 14=this parabl & Bib sch serch 4city,no find & ther
 fore consensus it hypo place
 no record plac exist,parbl fictinal,& only pruv pt
 vs 15=explain taking of city w/walls,gates etc.
 mus bld ramps/seigeworks & this tak time
 while time pass,poor man insid prep forces 2repel
 vs 15b=Wat did he get 4 heroism: Nuthin absolut nuthin
 In fac,no evn get monment or plaque
 Altho hypo stroy,hap many times thoz days & remin us
 prob fr erliest times deeds of deliv alway bin 4gotn
 w/in short period of time
 Perhaps on ths basis can acct 4fac as travl in USA
 or worl C mounments comem battles fot ther
 We R remin of 4gone hostry of fac sacrifices made,but
 WHO REMEMBERS?
 Sol awar easy 2-4get & so writ as no surpris=12:1
 He no nesarly spk 2 yth or yng in age
 anyl who Bcum awar of G,ther Creatr,no mattr wat
 age is B cal2remem Him 'B4 yrs add up 2mor yrs,&
 indivlks them & think only of sorows & probs &
 trials of life
 G rprovid us means 2alway remem & He did thru Js Xp
 Short B4 He was 2dy,Js partuk of las meal w/discips
 At that meal tuk bred,wine & gav 2them & sed=Do
 This in Remembrance of Me
 (Ilus Roger Rose,bros,fathr,bike & remembrance)
 Who Remembs?
 Do U: Do U remem Js died 4 U?
 We may 4get all sorts things this lif,but mos impor
 thingwe shud nevr 4get is that G luv us w/evrlast
 luv Bcu He want us & all mank 2hav that specil re-
 latship w/Him thru Js Xp
 Do U hav remem Bcu Js part Ur lif?
 Invit 2partak or perhap want 2cum 4ward & remem
 all G has givn 2 U & thank Him 4it

"Who Remembers?"

Scripture: Ecclesiastes 9:13-15

(Illustrations of remembering)

On February 24, 1836 an army of several thousand Mexicans invaded what is now San Antonio and fought against a garrison of 150 Americans who were holding a small mission compound known as "The Alamo." The fighting lasted until March 6th culminating in hand to hand combat with all of the Americans being killed. Among them were James Bowie and Davy Crockett. This rallied the Americans in other parts of Texas and the Mexicans were soundly defeated six weeks later. ~~Their~~ Their battle cry was, "Remember the Alamo."

Who remembers?

In 1898 an American battleship was blown up in Havana harbor which led to the battle cry of "Remember the Maine." This rallied the Americans to defeat the Spanish in the Spanish American War.

But who remembers?

In 1915 a British ship named the Lusitania was torpedoed and sunk by a German submarine killing a number of Americans on board. The ~~xxx~~ battle cry of "Remember the Lusitania" helped to rally the United States to defeat the Germans and their allies in World War I.

But who remembers?

In December of 1941 the Japanese attacked the United States ~~xxx~~ unexpectedly in Hawaii sinking many ships and killing thousands of American servicemen. This raised the battle cry of "Remember Pearl Harbor" and rallied the United States to defeat Japan and Germany in World War II.

But who remembers?

Who remembers the return of the American soldiers after World War I and the war to end all wars was won? Anyone?

Who remembers the return of the American soldiers after World War II and the Nazis and Japanese were defeated? Anyone?

The point is that it is so easy to forget. Perhaps we can best illustrate this by what happened to a certain minister.

This minister named Rev. Smith was on vacation with his family. On the last Sunday of his vacation he decided to go to church. So he stopped in this nice little church to worship. When it came time for the sermon, he noted that the people had all sort of drifted off into a little world all their own.

The hymns had been sung, the offering had been offered, the prayers had been prayed, the Elders had elderd, and the Deacons had deaked and now it was ho-humsville because the preacher arose to preach. But just as everyone settled their brains for a warm Sunday morning nap the preacher began his sermon by stating, "I have a confession to make. I have spent some of the best years of my life in the arms of another man's wife." At this several Deacons dropped their hymnbooks and many of the women of the church gasped in horror. Then he added, "That woman was my mother."

Well, Rev. Smith thought that was such a good point so he decided to use it in his next sermon. The following Sunday he was back in his church and he got up to preach at the appointed time and began by saying, "I have a confession to make. I have spent some of the best years of my life in the arms of another man's wife." At this several women fainted and four Deacons lost their hymnbooks. There was more of a stir in his church than had taken place in the other church. But then, to his horror, he discovered he had forgotten the punch line. So he started all over again. "I have a confession to make. I have spent some of the best years of my life in the arms of another man's wife." This created still more of a stir as people thought he repeated it for effect. But again he discovered he didn't remember the punch line. So he started all over again, thinking that if he repeated it

again he would remember it. So he said, "I have a confession to make. I have spent some of the best years of my life in the arms of another man's wife." And as each member of the congregation waited anxiously for the completion of the story, he again discovered he had forgotten the punch line. So he added, "But for the life of me, I can't remember her name."

~~xxxx~~ It is terrible to forget. Have you ever forgotten something, or forgot what you wanted to say? I believe we all forget many different things and at many different times in our lives. So then we know what it is to forget. Someone has said, "Man may be forgotten by man, but man is never forgotten by God."

Solomon wrote of such a man in the 9th chapter of his book of Ecclesiastes. In much of the book Solomon speaks of wisdom and then proceeds to speak of ~~what~~ what is wise. Thus he shares this incident by saying, "This wisdom have I seen also under the sun, and it seemed great to me," vs 13.

He then begins to tell a parable:

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it," vs 14.

Biblical scholars have searched to discover just where this city was and the consensus of opinion is that it is a hypothetical place. There is no historical record of such a place existing. The parable then is fictional and seeks to prove a point.

The story continues in the 15th verse:

Now there was found in it a poor wise man, and he by his wisdom delivered the city, " vs 15a.

With our knowledge of how wars and battles are fought we may wonder how this one insignificant individual could have withstood the onslaught of this strong king and his army. But we must turn our thinking back to the time in which these words were written. In the days of Solomon every city was enclosed by a high wall. Usually these walls had guards stationed round the clock at the corners to observe anyone approaching. So it was possible to detect when an army was coming and to begin to prepare for the oncoming battle.

But even when the army arrived to begin their assault on the city within those walls, their first objective was to get inside the walls. This could only be done in two ways. The first way of course was to enter by way of the gate, the main entrance. But if an unfriendly army was seen approaching, the gate was immediately closed and barred and bolted if it had been open. The gate was well built and it required the battering down of it. And while the invading army was battering at the gate, the soldiers of the city were shooting at them from the wall.

The second means of entering the city was to go over the wall. And that was also easier said than done. If they rushed the wall and propped ladders against it and tried to climb, most of those thrusts were repulsed. So the best way to invade a city was the method which took much longer to accomplish but was the most successful, and that was to build or erect ramps, or some sort of siege works against the walls. When those ramps or siege works were

And when those ramps or siegeworks were completed the invading army could charge over them into the city and take it. Needless to say, without the benefit of bulldozers and road grading equipment it took a long period of time to make the invasion.

This is what we are reading about in this Scripture. This poor wise man who saved the city, used his intelligence to muster the men within that city to do the proper things to make it impossible for this army to take the city. But the ~~reward~~ reward this man received for his heroic efforts which overcame a mighty and powerful king and his army, and which saved his city, Solomon records at the end of the 15th verse, "Yet no man remembered that same poor man."

What did he get for his heroic efforts? Nothin, absolutely nothing. In fact, they didn't even mark down somewhere that on such and such a day their beloved city was saved from ruin and destruction by citizen so and so.

This ~~example~~ parable although hypothetical must have happened on different occasions back in those days, but it reminds us that probably from the very earliest times the deeds of deliverance have always been forgotten within a short period of time. Perhaps on this basis we can account for the fact that we can travel throughout our nation and in the world for that matter, and see monuments erected commemorating certain battles fought there.

We are reminded of the forgone history of the fact that sacrifices were made, but "Who Remembers?" Solomon was aware that it is so easy to forget and so it is no surprise that we read in the 1st verse of the 12th chapter, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, 'I have no pleasure in them.'"

He didn't necessarily mean that he was only talking to those who are youths or young in age. Anyone who becomes aware of God, their Creator, no matter the age is being called to remember Him before years add up to more years and the individual looks at them and thinks only of the sorrow ~~and~~ problems and trials of life.

God provided us the means to always remember and He did it through Jesus Christ. Shortly before He was to die, Jesus partook of a last meal with His disciples. At that meal when He took the bread and wine and gave it to them He said, "Do this in remembrance of Me."

(Illustration of Roger Rose, his little brother and Father and bicycle)

A man named Roger Rose ~~tells~~ says that as a boy his family lived on a farm beside a dirt road. One day as Roger's brother was crossing the road on his bicycle a car came roaring down the hill, struck the boy and killed him. He said, 'Later, his father picked up the twisted, mangled bike and took it into the barn and placed it in a corner seldom used. He said that as the years went by his father's ~~sorrow~~ sorrow eased. But whenever his father looked at that bike, the tears began streaming down his face. Roger Rose says this has helped him to remember the suffering of Jesus ~~when~~ especially when he partakes of the Lord's Supper.

"Who Remembers?" Do you? Do you remember that Jesus died for you? We may forget all sorts of things in life, but the most important thing we should never forget is that God loved us with an everlasting love because He wanted us and all mankind to have that special relationship with Him possible only through Jesus Christ. Do you have that remembrance because Jesus is a part of your life? If you don't I invite you make it a reality for your life. Perhaps you may want to come forward and remember all that God has given you and thank Him for that.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 7, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: Kelly Mangel and John Penrod

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 147 "Spirit of God, Descend upon My Heart"
*Ascription
*Call to Communion and Confession (Communion Folder)
*Prayer of Confession (Communion Folder)
*Assurance of Pardon
Offering
Offertory
*Doxology - page 382
Communion Hymn No. 30 "Break Thou the Bread of Life"
*Invitation to Communion (Page 2 of Communion Folder)
*Seraphic Hymn (Communion Folder)
*Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Let Us Break Bread Together"
Scripture: Matthew 25: 1-13
Sermon: "When Coming is Going"
*Closing Hymn No. 313 "The King is Coming"
*Benediction
*Closing Chimes
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Emogene Massey in memory of her father.
Mr. & Mrs. Chet Stauffer will greet our members and
guests at the door this morning.
Elders and Deacons will be Ushering and serving
Communion this morning.
Nursery will be provided today by Mrs. Sandy Sheppeck.

Paul Campbell and Paul Riemer will be visiting the
hospital this week.
Attendance last Sunday was 114 with 16 visitors.
Sunday - Youth Group at 7:00
Monday - Finance Committee meeting at 7:00 P.M.

VBS is fast approaching. Classes are available for child-
ages 2 through adult. Please take a minute and sign up
for this. Also we need helpers in the craft department.
If you would like to help please see Marge Smiley.

PICNIC IN THE PARK is set for June 21st at 11:00 a.m.
Please plan to come for an enjoyable day of fun and
games, good food and fellowship.

UPCOMING MEETINGS:
June 15th - 7:00 final VBS meeting
June 16th - 7:00 teachers meeting

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation gives
the opportunity to accept Christ as Savior, to pray, to
meditate, or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this oppor-
tunity.

At this time we have a few that are graduating from high
school, college, or etc.

Beth Tait, Lori Penrod, and Brian Hollefreund all from
Butler Senior High School
Donna Pflugh from BC3 with a degree in computer science.

"When Coming is Going"
 Scripture: Matthew 25:1-13
 We liv unusul age-many thing takn 4grantd hav sudnly
 Bcum very confus Bcuz seem evrl want 2simplfy things
 & in ordr 2do so~~th~~ th expl many tim caus mor confusir
 (Ilus Lewiston, Ida notic & flowr baskets 2 bank)
 2r 1 2confusn this morn we wil lk principl=Wen Coming
 Is Going
 It Tues/Wed las wk Js erthly lif that teach dis sun
 things He knu, they need 2 kno
 tol them of startl chain event Mt record chap 24
 wat He expl fnd vss 36-42-READ
 Here He expl tak out or Raptur Ch fr this worl
 this nex even tak plac in Bib calendr events
 But 2centrys cum/gon & Ch stil continu & th L has no
 cum 4 His Ch
 P lk 4that even 2transpir; Petr await it; Jn yern 4it
 & all erly Ch anticipat it in ther tim
 But tim cum/gon & compency has crep ovr Ch
 This led many 2Bliev Scrip is wrong & evens wil no
 tak plac as proph
 But this is exac ~~wat~~ why Js tol parbl of 10 virgs
 invol this parbl wer truths contain ritul wh tuk
 plac in Jweish engatmen & wedding
 So parbl serv th purpos of tel listnrs in wors they
 cud undrst wat go 2tak plac in th futur
 (1st step bethrothal/engagment=boy ask fathr permisn
 if agree negotiat price & if reach mutul agrement
 grum wud pay pric & so covnant entr in2
 Wen this arang boy/girl drank fr cup wine as symb
 of marag cov
 but no Bgin marag that pt
 Bnt respectiv homs 4period 1yr or so & made preps
 He est hom sumwher cud liv, & she Bgin gathr pot/pans
 bedding, etc
 aftr period sep, no 1 kno exac wen, & in partic brid
 nevyr knu, th grum wud cal 4bes man & othr male excor
 & 2gethr wud Bgin torchlite procesn 2hom of brid
 Bystandr kno wat takplac & wud cry out=Bhol bridgrum
 cometh
 This wat Js say vs 6-th cry was 2warn brid 2get redy
 quikly Bcuz this her wed nite
 Wen brid knu grum on way, she send 4bridsmas 2cum
 2her hous & get her dressed
 Usuly grum/men ariv B4 brid redy & had 2wait out
 side=(pehrp this why many men mus wait on wives)
 Wen brid redy she & her escorts lv hous & meet grum
 in th street

They wud all proceed by torchlite from town grum
 wher wed gsts wer assembl
 upon arivl brid/grum wud greet gsts briefly, then
 wud go 2bridl chambr 2consumat marag
 aftr a time grum wud lv bridl chambr 2anounc 2his
 atendants marag bin consumat, & they in turn wud
 convey mesag 2gsts & feasting wud Bgin
 Ch feasting last 7days
 As lk analgy givn by Js we C parbl Js tol & th events
 His lif fulfil th marag relatinship
 Js, lik bridgrum lef brid th Ch & has bin away from
 brid 4period of time
 No 1 kno wen He wil apear 2claim His brid
 But 1 thing certin, as ea day pas it cud B day His
 return
 Js want His folors 2B prep 4 His return & that why He
 shar parbl 10 virgins
 His Coming wil B th Going of Blievrs 2B w/Him=Rapture
 In parbl tol, 5virg wer abl 2go w/brid 2hom of grum
 but fool wvirg had 2buy oil & wen cam grums hous wer
 locked out
 This was custom wen bridl party ariv, doors shut &
 no 1 els was admit
 So Js say if want 2B includ His weding feast, we betr
 B redy wen He cums or we wil miss it
 This wat He ment in chap 24 wher tel of 1 B takn &
 othr lef Bhin
 If we kno Him as L & Sav we wil B caut up w/Him in
 th air wen He cums 4 His Brid th Ch
 (Ilus littl boy no want daddy 2B lef Bhin)
 thats questin we mus all deal with
 if Js wer 2cum 2day R U go 2B lef Bhin:
 (dont kno hr nor day & warn we hav if fr Js Him-
 self=vs 13

"When Coming Is Going"

Scripture: Matthew 25:1-13

We live in a very unusual age. Many things that we have taken for granted have suddenly become very confusing because it seems that everyone wants to simplify things and in order to do so the explanation many times only causes more confusion.

For instance:

In the Lewiston Idaho Tribune there was a notice which read:

The crossword puzzle which should have appeared in today's Tribune appeared instead in yesterday's, together with the answer to the puzzle that should have been printed yesterday. Therefore, the puzzle that should have appeared yesterday is in today's Tribune, together with the answer to Wednesday's puzzle. The puzzle for today and the answer to the one that should have been printed yesterday are reprinted.

But I like the one which concerns the City National Bank of Binghamton, New York. The officers of this bank sent flowers to the management of the Binghamton Savings Bank congratulating them on ~~their new location~~ the opening of their new facilities. But unfortunately the card that was with the flowers said, "With deepest sympathy." Later, the florist who made the mistake called to apologize. But he said what really bothered him was that the other arrangement had the card ~~on it~~ which was intended for the bank and the message was, "Congratulations on your new location."

To add to the confusion this morning we are going to look at the principle of "When Coming Is Going."

It was on Tuesday or Wednesday of the last week of Jesus' earthly life that He was teaching His disciples some things He knew they needed to know. He had told them ~~something~~ of a startling chain of events which Matthew recorded in the 24th chapter. If we back up to the 36th verse of that chapter we read, "read verses 36-42). What Jesus is explaining here is the coming of Himself to "take out" or "rapture" the church from this world. This is the next event which is to take place in the calendar of Biblical events. But two centuries have practically come and gone and the church still continues and still the Lord has not come for His church. Paul looked for that event to transpire; Peter awaited it; John yearned for it; and all of the early church anticipated it in their time. But time has come and gone and a complacency has crept over the Christian church. This has led many to believe that Scripture is wrong and the events will not take place as prophesied. But this is exactly why Jesus told the parable of the Ten Virgins. Involved in this parable were the truths contained in the ritual which took place in a Jewish engagement and wedding. So the parable serves the purpose of telling His listeners in words they can understand what is going to take place in the future.

Now the first step in the marriage customs was the betrothal or engagement.

A boy asked the father of the girl he wanted to marry for permission to marry her. If the father agreed, they negotiated what the price of the bride would be. When they reached a mutual agreement, the groom would pay the price and so a covenant had been entered into. ~~During the engagement period~~ When this was arranged, the boy and girl drank together from a cup of wine as a symbol

of the marriage covenant. But they did not begin their marriage at that point. Each went to their respective homes for a period of about one year and made preparations for the marriage. He established a house somewhere in which they would live and she began to gather pots and pans, and bedding and so forth. After a period of separation, not one knew exactly when, ~~the groom~~ and in particular the bride never knew, the groom would call for his best man and his other male escort and together they would begin a torchlight procession to the home of the bride. Bystanders knowing what was taking place would cry out "Behold, the bridegroom cometh." This is what Jesus is saying in the 6th verse. The cry was to warn the bride to get ready quickly because this was her wedding night.

When the bride knew the groom was on his way she sent for her bridesmaids to come to her house and get her dressed. Usually the groom and his men arrived before the bride was ready and they had to wait outside. (Perhaps that is why some wives always keep their husbands waiting while they get ready to go out). When the bride was ready, she and her escorts would leave her house and meet the groom in the street. They would all proceed by torchlight to the home of the father of the groom where the wedding guests were assembled. Upon arrival, the bride and groom would greet their guests briefly and then they would go to the bridal chamber to consummate the marriage. After a time the groom would leave that chamber to announce to his attendants that the marriage had been consummated, and they in turn would convey that message to the guests and the feasting would begin. That feasting lasted seven days.

As we look at the analogy given to us by Jesus we see the parable Jesus told and the events of His life fulfill the marriage relationship.

Jesus, like the bridegroom left His bride, which is the Church and has been away from that bride for a period of time. No one knows when He will appear to claim His bride. But one thing is certain, that each day which passes could be that day of His return. Jesus wanted His followers to be prepared for His return and that is why He shared the parable of the ten virgins.

In that parable the five wise virgins were able to go with the bride to the home of the groom. But the foolish virgins had to buy oil and so when they came to the groom's home, they were locked out. And this was also the custom. When the bridal party arrived ~~and the invited guests~~ the doors were shut and no one else was admitted. So what Jesus is saying here is that if we want to be included in the wedding feast with Him, we better be ready when He comes or we will miss it. That is what He meant in the 24th chapter where He tells of one person being taken and another left behind. If we know Him as our Lord and Saviour we will be caught up with Him in the air when He comes for His Bride the Church.

(Illustration of little boy not wanting his daddy to be left behind)

A family not too long ago attended a special service in a small town. The mother was a Christian, but the dad was not. Their little six-year-old boy sat between them during the service and listened to the preacher preaching on the Second Coming of Christ. He understood it all pretty well and

~~when his mother was tucking him in he asked her, "Mommy, when Jesus comes will He leave my daddy behind?"~~ On the way home he stood behind the front seat of the car and he asked, "Mommy, when Jesus comes, will He leave my daddy behind?" The mother not wanting to embarrass her husband, said, "We will talk about it later son." When he was tucked in he asked again, "Mommy, when Jesus comes will He leave my daddy behind?" She told him she would talk with him the next day.

Shortly after he was in bed he got up and came downstairs and said he couldn't sleep because the question was bothering him about his daddy. The mother put him back in bed and promised to talk to him the next day. When she came downstairs her husband was pacing back and forth. When she asked what was wrong he told her the question his son asked bothered him. They went to bed but he couldn't sleep and he tossed and turned. The next day he went to work but in mid-morning he called home and told his wife he would be home shortly. When he came home he told her he couldn't get the picture of his little boy asking with tears coming down his face, "If Jesus comes will He leave my daddy behind?" out of his mind. And so he went to talk to that preacher and accepted Christ ~~into his life~~ as his Savior.

That's the question we must all deal with. If Jesus were to come today, are you going to ~~xxx~~ be left behind? We don't know the hour, nor the day and the warning we have from the Lord Himself is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh," vs 13.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor June 14, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes: John Penrod

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 322 "When Morning Gilds the Skies"

*Ascription

*Exhortation

*Confession (In Unison) O God, we confess to you our grievous sins as members of your Church. We have not led a life worthy of the calling; we are overprotective of ourselves, and not enough concerned for others. We have used your Word of truth to accomplish our own ends, and not to fulfill your will. We have been noisy when we should have been silent. We have not obeyed your Word read and preached to us. O Father, Head of the Church, cleanse us and keep us accountable to you. Through Jesus Christ our Lord. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 451 "Jesus, Thou Joy of Loving Hearts"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: I Chronicles 29: 10-14

Sermon: "Worship: Who?"

*Closing Hymn No. 353 "God the Omnipotent"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by the Alvin Tait family in memory of Loved Ones.

Mrs. Ann Williams will greet our members and guests at the door this morning.

Ushers for today are: Jane Weichey, Judy Shearer, Mid Diefenderfer and Jeanne Snyder.

Attendance last Sunday was 135 with 7 visitors.

Nursery will be provided today by Mrs. Anna Mae Snyder.

Marty Henry and Rob Vinroe will be visiting the hospital this week.

MONDAY - final VBS meeting! All teachers and helpers are urged to be there7:00 P.M.

TUESDAY - Youth Group at 7:00 P.M.

- Teachers Meeting at 7:00 P.M. - THURSDAY 6:00

PICNIC IN THE PARK - JUNE 21st. Plan to come and join in the fun, fellowship, good food and morning worship at the Rotary Shelter in Butler Memorial Park. Service will be at 11:00 a.m. Bring a tureen, table service, and pray for a nice day. Meat, dessert, and beverage will be provided by the Lay, Life and Work Committee.

VBS will begin on June 22 at 6:30 p.m. Classes are available for children through adults. Come and share with us the experience of why "Jesus Is King."

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

"Worship: Who?"
 Scripture: 1 Chronicles 29:10-14
 (Ilus of K Dav end of life adres 1 finl time)
 vss 1-5=genrosty Dav 4 bldg G no alow 2bild
 vs 5-9=peo folo K's exampl
 vs 10=K Dav turn this in2 worship
 Dav bin talk worsh pas few wks & many facets
 need identfy obj of worsh=Jus WHO is it?
 in thez finl days Davs lifidenfy WHO shud direc
 adoratin & prais
 (Ilus scientist Edward Stein & serch 4 G)
 Now here man mod educatin who had cum 2holy & finly m
 met G at end of serch
 Dav had kno G throu his lif & Bgin prayr merly rev
 how alway lk at Creatr
 vss 11-15=C how identfy WHO of worsh
 in thez vss R 2B fnd 4main traits G's charactr
 thez R cal His atributes=but ther R mor than 4
 IMMUTABLE=means He is unchanbabl
 G nevr chngs, He always sam; nevr wavrs or go 1 extrem
 2othr
 2undrst mus lk fr perspectiv of Js; wen on erth tol
 if U C ~~Father~~ Me U C Fathr; I & Fathr R one
 Heb 13:8=Js Xp, th sam yestday, 2day, & 4evr
 G will nevr chng; sam Fathr who creat univers; stil hat
 sin & luv th sinnr
 (Ilus girl, grt grandma & G as Creator)
 Contrary anyl Blief, G has not chng, nor wil evr
 OMNIPOTENT=this wat Dav say wen cal=powr & mite
 G's All-powerful
 56 lms Bibl word Almy use & always use of G
 He keeps His creatin
 He redeems th lost
 He raises th ded
 (Ilus of wat G cannot do in SS clas)
 U think bout that 4awile
 rain, we grumbl; snow we grumbl; 2hot/2cold/etc & thru
 it all All-powerful G no strik man dwn
 OMNIPRESENT=He evrwher all at sam tim
 Ancient Jew Blief G confin 2plac wher worsh
 He confin Mt Sinai; in Tab & ark & then templ Jeru
 othr heathn natin think ther gods in bldgs
 (Ilus Dagon in Ashdod)
 ther god defeat by strngr God
 OMNISCIENT=all knowing
 He kno evrthin; kno wat need B4 ask; kno numr hairs on
 hed=kno all bout us
 But evn tho talk bout G as Immutabl/Omnipotent/Omni-
 Present/Omniscient the 1 thing bout G stand abuv all
 othrs

G saw man trap in sin & no escap & so read in 2/
 1p=Jn 3:16
 this mos butiful vs whol Bibl
 It say simply G is luv
 abuv all els is that ovrwhelm luv of G
 Nutnin els mattrs about Ur knowledg of G
 Th WHO we worsh is Luv
 But how do U expl that luv of G 2 one who los luv 1?
 How do U expl that luv 2one who jus bin tol dearly
 Bloved grandchild ded?
 U dont
 All U can do is remin them that luv & G Himself will
 mistr 2ther harts/livs in futur days
 They hav sumth & suml 2cling 2
 pity thoz who no Blief in G wen tragedys lif ovrta
 them
 they hav nutnin 2hang on 2
 It in times tragdy/adversty hav faith tested
 & if fnd on solid rok we can rest in that 1 sorce
 & that is Almy G
 We shud all B abl 2sing w/complet assur:
 On Xp th solid rok I stan, all othr grnd is sinking
 sand, all othr grnd is sinking sand
 Do U stan on that solid rok?
 Do U kno luv of G in ur lif?
 U can kno & th way 2kno is 2turn Ur lif ovr 2Him
 Th WHO of worsh has reveal Himself 4U & I invit U
 2partak of His luv this day

"Worship: Who?"

Scripture: 1 Chronicles 29:10-14

The king had reached the end of his ~~life~~ reign as well as the end of his life. He knew this and had made provisions for his son to reign in his stead. ~~But now the king had reached the end of his life and the end of his reign as well as the end of his life. He knew this and had made provisions for his son to reign in his stead.~~ During his reign the Ark of the Covenant had been brought to Jerusalem and placed in a tent. The city of Jerusalem itself had been secured as the capital of Israel. Peace had been secured throughout the kingdom and his reign of forty years was the longest of any king in Israel up to this point. Now he had assembled all of the leaders and people in the palace to address them for one final time.

It is then we read, (read verses 1 through 5 of 1 Chronicles 29).

The liberality of David is expressed here as roughly being 1 billion, 800 million in gold and 84 million in silver. David is ~~giving~~ donating this amount of gold and silver for the building of the Temple which ~~he was not permitted to do.~~ *God DID NOT PERMIT HIM TO BUILD.*

~~So~~ Following the example of their King, the leaders and people gave generously ~~for the~~ as well, (read verses 6 through 9).

THEN Following this generous outpouring of love and dedication to the building project, we read in the 10th verse, (read this). What had been simply ~~a~~ one last assembly before his death, the king, David, ~~now~~ turns the occasion into one of worship.

We have been talking in past weeks of the many facets of worship, but we need to identify the object of our worship. We need to ask, "Just WHO is it to whom we direct our worship?" Is it some object? Is it another human like us? The answers can be found in many parts of Scripture, but here in these final days of David's life I believe we can identify the "WHO" to whom we ~~direct our worship~~ should direct our adoration and praise.

(Illustration of scientist Edward Stein and his search for God)

A scientist named Edward Stein tells of a time in his life when he was passing through very serious doubt. He began to experience what he called "a reverence for the 'Ultimate.'" He would question, "What is 'IT?'" Then it became, "Who is He?" But he had problems thinking of God as a "HE." So his questioning became, "Who is the mysterious Spirit that heals, us, binds us together, rebuilds broken families, provides forgiveness and hope in us? Whos is the mysterious Spirit that gives the wonder of childhood, the warmth of mature beauty, the gray wisdom of age, and the mystery of life and death, of laughter and tears? His answer became, "I don't know, but I trust this love, I sense this presence, for I have felt the power."

Now here is a modern man of education who had come to the holy and had finally met God at the end of his search.

David had known God throughout all of his life. The beginning of his prayer is merely a revelation of how he had always looked at his creator. But now as he continues his prayer as recorded in the 11th through the 13th verses we can see how he identifies the "Who" of worship, (read these verses).

Within these verses are to be found the four main traits of God's character. These are identified as His attributes. But since we can name four of them this doesn't mean that's all there are.

To understand God completely is not within the realm of possibility for mere ~~mere~~ mortals.

Perhaps the first attribute that we can identify of God is that He is "Immutable." This word simply means that He is unchangeable. God never changes, He is always the same. He never wavers and goes from one extreme to another. Perhaps the only way we can try to understand that God is unchangeable is to see this from the perspective of Jesus. When Jesus was on earth He told us that He and the Father are one, that if anyone saw Him they had seen the Father. So it is then that the author of the New Testament book of Hebrews tells us in the 13th chapter the 8th verse, "Jesus Christ the same yesterday, today, and forever."

God will never change. He is still the same Heavenly Father who created the world and all that is in it; He stills hates sin and loves the sinner; and He still desires that all mankind would be saved through Jesus Christ.

~~Another attribute of God is that He is~~

(Illustration of little girl and great-grandmother and God's creation)

A little girl climbed on the lap of her great-grandmother and looked at her white hair and wrinkles and then asked, "Did God make you?"

"Yes," the grandmother said.

Then she asked, "Did God make me too?"

Grandma said, "Yes."

"Well," said the little girl, "Don't you think he's doing a better job now than He used to?"

Contrary to anyone's belief, God has not changed, nor will He ever change. Another one of God's attributes is that He is Omnipotent. This is what David is saying when He calls Him all power and might. Omnipotent means that He is all-powerful. Fifty-six times the word "Almighty" is used in the Bible. always it is used of God, never of anyone else. God is All-powerful and can do anything He wants. But what He does is always consistent with "WHO" He is. He is able to create, but He also keeps His creation as evidenced by the control He exerts over all of it. As powerful as He is, He is able to redeem the lost and bring them into a relationship with Himself. A further evidence of His power is that He can raise the dead. What is lifeless, He can make alive.

(Illustration of teacher & Sunday School class and question about God)

A Sunday School teacher had taught a series of lessons on the Omnipotence of God. She thought she had done a pretty good job of explaining this to them. She asked the question, "Is there anything that God can't do?"

There was silence and then one little boy raised his hand. The teacher was disappointed and thought the point of the lesson had been missed. So she asked the boy, "Well, just what is it that God can't do?" The little boy answered, "God can't please everybody."

You think about that for a while. If it rains people grumble and complain; if it stays sunshiny and warm for a period of time and the ground dries out there are those who are grumbling for rain; if it is humid people complain; if it is winter its too cold, or too much snow. No matter what the circumstance, there are always those who will knock it. But through it all, God never uses His power to strike down puny little man and keep him in his place.

The third attribute of God is that He is Omnipresent. That simply means that He is everywhere all at the same time. He can be here and in any other part of the universe at the very same time. To try to think this through boggles the mind. But this is possible only with God.

The ancient Jews, many of them actually believed that God was confined to the place where He was worshiped. They thought of Him as being confined at Mt. Sinai; then it was the Ark of the Covenant; and finally it was the temple in Jerusalem. The neighboring nations likewise thought their gods were confined to their temples and we read of the example of the Philistines stealing the Ark of the Covenant. They took the Ark and put it in the temple of their god Dagon. They believed their gods lived there and the God of Israel Who had shown power and might would add to their gods. The next day, the statue of Dagon was found lying on its face. They stood it up and the next day it had fallen again. But this time its head and hands were cut off. God had mysteriously performed surgery on this idol. Because of this Scripture tells us that the Philistines never again tread on the threshold of Dagon in Ashdod. Who could worship a god who had been defeated by another more stronger god? This helped to prove that Almighty God does not dwell in temples made with hands. David writing in the 139th Psalm comes to the conclusion that no matter where he goes, he cannot escape from God for He is everywhere.

The fourth attribute of God is that He is what is called "Omniscient." This means that He is all-knowing. This attribute may not seem significant when we first ponder it. But to know that The Almighty God, the Creator of the universe, The only True God not only knows everything, He knows us, is something tremendous. When we consider that we are just a small speck on this planet earth and God knows the number of hairs on our heads; and He knows what we need even before we ask; and He supplies our needs; this makes God something very, very special.

Now we may well say, "so God is immutable, so He is Omnipotent, and Omnipresent; and Omniscient, so what?" You have good cause to ask that, because just what is so important that we must understand all of this? The answer is that we will probably never understand all of this in a lifetime. But in all of this there is one thing about God that stands out above all others.

That is that God knew that man was trapped in sin and no matter how hard he tried he couldn't escape the end result of it, which was and is death. So we read in Scripture that "God so loved the world, that He gave His only begotten son so that whosoever believeth in Him should not perish, but have everlasting life."

That is the most beautiful verse in the whole Bible. What it says simply is "That God is love." Above all else, is that overwhelming love of God. Nothing else matters about your knowledge of God. The "WHO" that we worship, is love.

You don't. All you can do is remind them of that love and God Himself will minister to their hearts and lives in future days. They have something and someone to cling to. Pity those who do not believe in God when the tragedies of life overtake them. They have nothing to hang on to. It is in times of tragedy and adversity that we have our faith tested. And if it founded on the Solid Rock, we can rest in that love that can only come from one source and that is Almighty God.

~~XXXXXXXXXXXX~~ WE should all be able to sing with complete assurance,
On Christ the solid rock I stand, all other ground is sinking sand,
All other ground is sinking sand.

Do you stand on that solid rock? Do you know that love of God in your life? You can you know and the way to know it is to turn your life over to Him. The "WHO" of worship has revealed Himself for you and I invite you to partake of His love this day.

"CHURCH IN THE PARK June 21, 1987

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor

Mr. Dale Rice, Minister of Music

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

*Ascription

*Hymn No. 36 from Old Favorite Hymns "In The Garden"

*Call to Worship:

Pastor - How excellent is Thy loving-kindness,
O God!

People - Therefore the children of men put their
trust under the shadow of Thy wings.

All: - For with Thee is the fountain of life;
in Thy light shall we see light.

*Invocation

Hymn No. 8 "Love Lifted Me"

Announcements, Joys, and Prayer Requests

Morning Prayers

Offering

Offertory

*Doxology

Scripture: Isaiah 6: 1-8

Sermon: Worship: The Real Truth"

Prayer

*Hymn No. 38 "Revive Us Again"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Ushers for today are: Rob Vinroe, Rick Vinroe, Jeff
Snyder, and Kevin Snyder.

Attendance last Sunday was 82 with 8 visitors

Hospitalized: Elsie Kornrumph, BMH

VACATION BIBLE SCHOOL begins tomorrow evening at 6:30 p.m.

We hope that you will come and join us in learning the

lessons of Jesus. Classes are available for all ages.

Those who have donated anything for the snacks for VBS

please bring them into the kitchen. Remember your

cookies for Friday evening.

After the service today, please turn your hymn booklet into
one of the Ushers.

ADULTS FOR VBS.

MEMORIAL SERVICE IN GERMANY THIS MORN.

GAMES AFTER LUNCH

WARRIE / MARTY ANNIV. SAT. 27TH
DOLANS HONOR / DUTCH - 27TH - 46

SYO ENTH

MRS. WILLIAMS

JR. NOTE.

Ilus Invisible church & tresur pay pastor

Isa:

Saw

Heard

Felt

Vid

Bobby Richardson prayer:

Dear Lord,

Your will, nothing more, nothing less,
nothing else. Amen.

"Worship: The Real Thing"

Scripture: Isaiah 6:1-8

Wen mentin Ch mos peo think of bldg in wh peo gather

2folo certin ordr wors

th ch is that but it much mor-th ch is invisbl body
of Xp

(Js preachr preach bout invisbl ch & treasurer)

Pernap Bez dif, if no impos 2visuliz invisbl ch that

our thots turn imed 2bldgs & proptys

but real ch made up thoz who nam nam Js Xp, & it is

actul w/in ea individ lif

it duznt req bldg 2 wors G; it no req specil liturgy

G canB wors anywhere & we mak mistak can only B dun

on Sunday in specil bldg

G creast us 2worsh Him & He desir it ea day our livs

worsh no restric 2 prescrib ritul or place

So as continu study wors & wat can lern bout it, lets

direc think this L's Day 2 th Real Thing

Clasial portin Scrip 4study of wors fnd Isa 6

Canot B cert Isa in Temp wen had visin of th Lord

Ther thoz try tel us wher tuk plac, but that is

2read in2 Scrip, that wh not ther

vs 1=Templ refr 2 may bin templ Jeru, but likly it

templ in wh Isa saw L in visin

identy of L here is that of Js; it pre-incarnate

appear of Him & evrtime it mentin in Scrip suml saw

Lord, it Js seen, altho no cum yet bodily 2 erth

G sed no l cud C Him & liv, so it was always Js seen

So apearance of Lord refer 2 Js=Jn 12:37-41=READ

HIS GLORY can only mean Xp's Glory & contex this is

Isa chap 6.

Th 1st thing we C bout Isa is that he SAW SUMTH

h had 2use his eyes 2C wat G had 4him

in ordr 4 Isa 2hav wors exper, he had 2C objec of his

wors=The Lord

So must we-we need 2C in minds ey th risen L & Sav Js

we need not duplicat exper Isa, but need visuliz th

ONE we wors is in our very presenc, wherevr wors Him

He no confin 2 bldg, or shrin, or specil altr sum sort

He stan outsid our harts await admitanc 2reveal

Himself 2 ea us

vs 3=Isa herd sumth

As hvnly being prais G th very dorposts of templ Isa

saw shuk

Wat Isa herd was prais directed to God

Th anls no say=Merciful/merciful/merciful, or

Wise, Wise/Wise, or etrn/etrn/etrn or anyth else,

it was-Hly Holy Holy

th Holiness of G is that wh set Him apart fr evr othr

creatur or being

He is not nothr humn typ persn we can cal buddy 2/
buddy; He not man in sky, or Big Daddy or sum othr phras
2mak it seem lik hav clos relatship w/Him

He is G & He is Holy

ther canB no familarity or treat Him as tho jus nothr
persn

Lik Isa we need 2hear G cal us fr ordinary evrday thing
of 1if 2 worsh Him wherevr we R

vs 5=Isa recogniz self 4wat he was

vss 6-7=angl respond 2 Isa need

fr this lern not only Isa =Saw Sumth, Herd sumth, but
he Felt Sumth

that sumth was touch of G in his lif

He receiv 4givnes, bring him in2 that specil relationship
w/th Lord

Isa confes his uncleanes, his sin & L respon by clens
his lif bin touch & he now Blong 2 Lord

vs 8=Isa not only Saw Sumth, Herd Sumth, Felt Sumth, but
he Did Sumth=He respond 2 cal of G

He wil 2volunteer & 2B use by G as He wil

All wat hap Isa was=Real Thing of worsh, ther was nun
of fals/suprficil wh man want 2put in2 wors 2day

all wat hap 2 Isa wat need hap 2us if truly want lern
wat wors of G all about

I no imply we mus seek visins, but ea shud seek G in
Sp & in Truth wen worship Him

Lik Isa shud lst C Sumth

here outdors can C handiwork of G=things of natur pt
us 2 God; His creatin provid this 4us

In all this catch glimps His holines

But ther thoz no here Bcuz not in bldg & this is not
worship; it not The Church & by this mean a specif bldg

I Isa shud=Feel Sumth-but musB carful Bcuz ther xkx
thoz continual seek feel & if no hav, it not wors

Isa no hav sensatin, he felt presenc of G & so shud
we, this feel shud hav

Lik Isa shud=Hear Sumth

shud hear voic G our midst

G sed=B stil & kno that I am God, it not in hustl/bus
evrday livs we get clos 2 God=insted it in quiet mom

ents wen cum 2 Him on ltol basis & get 2kno Him as

th luvng hvnly Father wh/He is

But lik Isa we mus do Sumth as wel-we mus surendr liv
2 Him w/out reservatin=Here am I, Send me

we shudB wil 2giv our all

(Ilus Bobby Richardson & prayer G's will)

it is only in totl & complet surendr we wil evr truly
exper wors of G; it not in bldgs/specil places; it not

specil atituds or positins we wil find G

it only in surendr our wils 2 His we wil find=Th Rea
Thing

"Worship: The Real Thing"

Scripture: Isaiah 6:1-8

When we mention the word "church" most people think of a building in which people gather to follow a service of worship. The church is that, but it is much more. The Church is the invisible Body of Christ.

(Illustration of preacher preaching about the Invisible Church)

A preacher preached a sermon on the "Invisible Church." At the next business meeting the treasurer made a motion that the manner of paying the pastor be changed. He said, "I move that we authorize the invisible treasurer of the invisible church to pay out pastor with an invisible check from now on."

Perhaps because it is difficult if not impossible to visualize the invisible church that our thought about the church turn immediately to buildings and properties. But the real church although made up of every person who names the name of Christ is within each individual life. It doesn't require a building to worship God. It doesn't require a special form of liturgy to worship God. God can be worshiped anywhere and we make a mistake to think that it must be done only on a Sunday and in a certain building. God created us to worship Him and He desires that each day of our lives. Worship is not restricted to a prescribed ritual or place.

So as we continue our study of "Worship" and what we can learn about it, let us direct our thinking this Lord's Day to "Worship: The Real Thing."

The classical portion of Scripture for the study of worship is found in the 6th chapter of Isaiah. We cannot be certain just where it was that Isaiah had his vision of the Lord. There are those who tell us it took place in the temple. That may well be true. But to state emphatically is to read something into this passage which is simply not there.

Isaiah begins by saying, "In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple."

The temple referred to in the verse may have been the temple in Jerusalem and then it may have been a temple in which Isaiah saw the Lord. The identity of the Lord here is that of Jesus. This was a pre-incarnate appearance of Him. Every time it is mentioned in the Old Testament that someone literally saw the Lord, we must remember it was Jesus that was seen even though He had not yet come to earth bodily. The reason for stating this is the fact that God Himself said that no one could see Him and live. So the appearance of the Lord refers to Jesus.

John writing of this says in the 12th chapter of his Gospel, verses 37-41, (read these). "His Glory" can only mean Christ's glory and the context of this of course is Isaiah 6. So it is that we first of all realize that Isaiah saw something. Isaiah had to use his eyes to see what it was that God had for him. In order to have a worship experience Isaiah had to see the object of his worship. So must we. We need to see in our mind's eye the risen

Lord and Savior Jesus Christ. We don't need to duplicate the experience which Isaiah had but we need to visualize that the One we worship is in our very presence, wherever we worship Him. He is not confined to a building, or a shrine, or a special altar of some sort. He is standing outside of our hearts awaiting admittance to reveal Himself to each one of us.

But Isaiah not only saw something, he heard something. In the 3rd verse he writes, "And one called out to another and said, 'Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory.' And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke."

As the heavenly beings praised God the very ~~threshold~~ doorposts of the temple Isaaiah saw shook. What Isiaah heard was the praise directed to God. The angels didn't say, "Merciful, merciful, merciful," or, "Wise, wise, wise," or Eternal, eternal, eternal." It was, "Holy, Holy, Holy." The holiness of God is that which sets Him ~~xxx~~ apart from every other creature or being. He is not another human type person that we can call buddy buddy, or the man in the sky, or some other pet phrase to make it seem like we have a very close relationship with Him. He is God and He is Holy. There can be no familiarity or treating Him as though He was just another person. Like Isaiah we need to hear God calling us from the ordinary everyday things of life to worship Him wherever we are.

Isaiah in the presence of the Lord recognized himself for what he was as he explains in the 5th verse, (read this).

And the angel responds to Isaiah's need as we read in the 6th & 7th verses, (read these).

From this we learn that Isaiah not only "saw something" and "heard something," but he "felt something." That something was the touch of God on his life. He received forgiveness, bringing him into that special relationship with the Lord. Isaiah had confessed his uncleanness, his sin. And the Lord had responded by cleansing him from his sin. His life had been touched and he now belonged to the Lord.

Following this, Isaiah relates, "Then I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for Us?' Then said I, 'Here am I. Send me.'"

Isaiah not only "saw something and heard something, and felt something," he "did something." He responded to the call of God. He was willing to volunteer, to let God use him as He would.

All of what happened to Isaiah was the #Real Thing" of worship. There was none of the false or superficial which man wants to put into worship today. All of what happened to Isaiah is what needs to happen to each of us if we truly want to learn what the worship of God is all about. I don't mean to imply that we should be seeking visions. But we should each be seeking God in Spirit and in truth when we worship.

Like Isaiah we should first seek to "see something." Here in this outdoor setting we can easily see the handiwork of God. The grass, the sky, the birds, all of nature speaks to ~~xxxxx~~ us of the creation God has so wondrously provided for us. In all of this can catch a glimpse of His Holiness.

But there are those who are not with us this morning because this is not worship as far as they are concerned. Unless it is done in what is recognized as "The Church" it is not worship. By "The Church" a ~~specific~~ building is meant.

Like Isaiah we should "feel something." But we must be careful here because there are those who are continually seeking a feeling, or some sort of sensation or it isn't worship. Isaiah didn't experience that, nor ~~is~~ it the type of feeling we should have. W^e should feel, or sense the presence of God in our midst.

Like Isaiah we should "hear something." W^e should hear the voice of God in the stillness of our worship. God tells us in His Word to "be still and know that I am God." It isn't in the hustle and bustle of our everyday lives that we get close to God. Instead, it is in the quiet moments when we can come to God on a one to one basis and get to know Him as the loving Father which He is.

But like Isaiah we must "do something" as well. W^e must surrender our lives to Him and say without reservation, "Here am I. Send me." We should be willing to give out all. Bobby Richardson the former second baseman of the New York Yankees baseball team was called upon to pray at a meeting of the Fellowship of Christian Athletes. His prayer was simply this: Dear God, Your will, nothing more, nothing less, nothing else. Amen."

It is only in total and complete surrender that we will ever truly experience worship of God. It isn't in buildings or special places; it isn't in special attitudes or positions that we will find God. It is only in the surrender of our wills to His that we will find ~~true worship~~ "The Real Thing."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 28, 1987
Mr. Dale Rice, Minister of Music
Mr. Bill Pieringer, Youth Director
Acolytes:

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

Prayer Requests
*Opening Hymn No. 12 "O Day of Rest and Gladness"

*Ascription

*Exhortation

*Confession (In Unison) We offer to thee, O Father, praise
for the gift of thy Spirit. We are made aware that your
love is given to us in many ways. When we are lonely,
when we are filled with doubt, when we show unbelief,
it is your Spirit that fills us with your truth. And
when we burn with hatred, or anger, or selfishness, or
greed, it is your Spirit which speaks to us with your
love. Forgive us, and may your Spirit live, guide,
and direct us in all ways. Through Jesus Christ our
Lord. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 458 "Take My Life, and Let It Be Consecrated"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: Hebrews 10: 19-25

Sermon: "Worship: The Place"

*Closing Hymn No. 519 "Savior, Again to Thy Dear Name

*Closing Chimes We Raise"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar are from the marriage
of Kelly Dreher yesterday.

Mrs. Phyllis Tait will greet the congregation and guests
at the door this morning.

Ushers for today are: Dick Mangel, Danny Mangel, Dick
Dally, and Don Kingsley.

Attendance last Sunday was 90 at the service and picnic
Nursery will be provided today by Megan Hewis
Herb Shearer and Bill Pflugh will be visiting the
hospital this week.

Hospitalized: Elsie Kornrumpf

TUESDAY - June 30 Youth Group at 7:00 P.M.

WEDNESDAY- July 1st council meeting at 7:00 P.M.

GUESSING GAME AT PICNIC

MELISSA KANER
JAKE HEWIS

JIM McCLYMOROS - RA
PEG McCLYMOROS

worship: the place
 Scripture: Hebrews 10:19-25
 (Ilus teachr/studnt & paper on "Wat" & his "So Wat?")
 If U wer 2mak survy concern wors I Bliev mos prom rev
 vudB that atitud of apathy
 But Bliev mor surpris U wud discovr vas maj so cal
 Ch wems wud exhib this apathy very vividly
 hav shar 2gethr many thing concern wors & 1 them
 was convers tween Js/woman at wel Jacob
 In encountr womn makref 2 "Place" wors
 In 4:20=she says
 vss 21-24=this ansr Js giv 2shalo perspectiv wh her
 society hav of wors wh U did at prescrib plac,at set
 time in ritulistic manr
 fr convers w/Js & wat Jew/sams taut she confus
 wasnt sur whethr shud wors Mt. Gerizim or temp Jeru
 his ansr simply ther isnt Up or Dwn ther plac of wors
 & worsh no conlin specif plac,tim,form
 (Ilus Vance Havner & 11 sharp, 12 dull)
 Ch reason B that 2many who cum 2Ch no actul cum 2wors
 Many in ch Bcuz thing 2do;may enhanc busnes;enhanc
 imar of thoz who C they ther;mayB jus habit
 Ther R thoz who not in Ch Bcuz it wrong time;or serv
 2long run pas noon;no lik preachr;2many hypocrits,
 & of cors exclud selvs fr that category
 Wat Js try tel womn at wel was ol syst bin dun way
 /by His cum in2 worl
 Cor 3:16 Apos P pt out=ment evr Blievr was liv/breat
 templ in wh/G dwels
 that mean Blievr can wors G antim,anyplac,& no deper
 on Bldg
 This wat authr Heb try convy 2readrs
 if giv stir ~~xxxxxx~~ statmens bout offr of X he say==
 vs 2=in ol Cov peo cud no cum near G,had stan outsid
 cert distanc & watch as pr minstr 2 G on ther Bhalf
 (& unfortunatly thet still thoz ch 2day vu rol of minst
 as still B pr offr on Bhalf of them).
 Th pr go in2 Holy of Holys,or Holies Plac once yr
 tuk basin blud,pul sid hvy thik curtin cal veil &
 step out of site
 insid sprinkl blud Mercy Seat 4-4givnes peo
 de scar if no do evbth rt G wud strik ded
 peo wait,hol breth afraid G strik ded whil in ther
 so authr Heb tel us=vs 22=wors cum B4 G kno relatsh
 w/Him Bcuz bin clens by blud of Js Xp
 this wat sprklng here is,& wash watr is Baptized
 out evn tho may wor G anywher,anytim G stil desir
 corp wors & this wat vss 24 & 25 spk of
 we R 2stumlat lnothr & that mean seek othr join us
 in wors
 but wat shud corp wors B?

(Ilus on fac & his preach on wors)
 (Ilus Abe Lincoln & fancy gun worth nuthin)
 We can C ch in this ilus & wat start out 2B means 2
 lead=peo 2 Xp so oft bin chang in2 comf Sun routin
 Th Ch merly Bldg w/butful st glas windo,butful wood,
 flowers & cloth,but ceas 2B plac wher peo cum 2 wors
 G collectively
 U feel U mus hav formliz ritul,mood music 2wors
 wat U do isnt wors
 Music & lit can asis wors hart,but cannot mak nonwors
 hart in2 a wors one
 but can giv nowors hart sens hav wors & ther dangr
 crucial factr in wors is not form,but hart thoz asem
 If U Bliev U can do anyth U want othr 6day wk & then
 cum 2 Ch Sun & turn on wors UR wrong
 our liststyl res wk musB consistent if our corp wors
 is 2B wors
 Wat we do apart fr corp body,adversly afec Sun morn
 this Bcuz we R 2B lbody,& wat ldus afec all othrs
 in famly
 but corp wors not only 2B genuin it is 2B compulsin 2
 shar w/lik Blievr our prais/thanksgiv 2our Creator
 lk vs 24=how kin we do that? by set exampl of find p:
 plac in cong ea Sun morn
 it shud nevr B mattr of not rt tim 4wors=& ther thoz
 who not here Bcuz summr shud hav dif tim
 it not mattr lit;nor of preachr as evidenc wen I away
 it mattr want 2shar collectivly wat G has 4us
 it cum 2prais His Holy Name & rendr our luv & can
 bes do this 2gethr,Bcuz lif us in luv 2gethr
 need ask=Why do I go 2 ch?
 I hear ol remark=I no get anyth out of ch quite oft
 & U kno why anyl duznt get anyth out of ch?
 Bcuz no put anyth in,U hav 2put sunth in 2get our
 If U cum 2analyz choir,preachr & no get anyth
 If U cum 2seek bles U hav mis pt of wors,we cum 2
 wors & receiv wors by giv
 we giv selvs 2 G in prais=sing hymn,pray/prayr giv se
 we cum 2giv & that duznt mean mony=Expl offrings
 G C's wat we giv & bles acord
 vs 25=Expl peo Ch 1st centry lk 4 Xp return
 peo then felt no need asembl 2gethr & thoz peo miss
 out G's bles in wors
 Mos peo live state turn 2reasn=either no wors G 6days
 & so mis out on Sun,or seek wors Sun w/out regard
 othr 6day=it taks both =ea day wors & on Sunday
 (Ilus man mis ch & preachr visit)this plac of wors
 but cannotB if we not here;& cannotB if we no prep 4
 wors & mus wors wen here. Wen our livs R liv ea day
 drawn clos 2 G,ovrflo is we want 2B here,& desir is
 2go out prep 4nothr wk in wh we wors livs til nexwor

(Ilus apathy=So Wat?)

Vance Havnr

Worship Bgin Sun morn many ch's
11 AM sharp & ends 12 o'clock dull

(Ilus Jn McArthur & signs,bells)

(Ilus A. Lincoln & guns)

(Ilus membr mis ch & visit preachr)

"Worship: The Place"

Scripture: Hebrews 10:19-25

(Illustration of apathy)

A teacher in an English composition class gave the class the assignment of writing a paper on the subject, "What?" All of the class worked on their papers for one hour. All that is, except one boy who worked on his paper for one minute, ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ wrote something, and then left the class. The teacher discovered when she was grading the papers that on his sheet he had written, "So what?"

If you were to make a survey concerning worship I believe the ~~biggest~~ most prominent revelation would be that of the attitude of apathy. But I believe that more surprisingly you would discover that a vast majority of so called church members would exhibit this apathy very ~~note~~ vividly.

We have shared together many things concerning worship and one of them was the use of the illustration of the conversation Jesus had with the woman at Jacob's well. In His encounter with her the woman makes reference to the "Place" of worship. In the 20th verse of the 4th chapter of John's Gospel she says, (read this verse). The reply that Jesus gives her is, (read verses 21-24). This was in answer to the shallow perspective which her society had that worship was something you did at a prescribed place, at a set time in a ritualistic manner. From her conversation with Jesus and what the Jews and the Samaritans taught she was confused. She wasn't sure whether they should worship at Mt. Gerazim, or in the temple in Jerusalem. His answer was simply that there isn't an "up" or "down" there place to worship and worship is not confined to a specific place or time, or form.

(Illustration of Dr. Vance Havner & worship at 11:00)

The late Dr. Vance Havner once said,
"Worship begins on Sunday morning in many churches at 11 A.M. sharp,
and ends at 12 dull."

The reason being that too many who come to church do not actually come to worship. ~~They~~ Many are in church because it may be the thing to do; or it may enhance the business they own; or it's something that is simply a habit. Then there are those who are not in church because it is at the wrong time; or the service runs past 12 o'clock; or they don't like the preacher; or they consider there are too many hypocrites there, (and of course, they exclude themselves from that category.)

What Jesus was trying to tell this woman at the well was that the old system had been done away with by His coming into the world. The Apostle Paul points out in his 1st letter to the Corinthians 3:16, (read this). He meant that every ~~living~~ believer was living, breathing temple in which God dwells. That means that the believer can worship God at any time, in any place and he isn't dependent upon a building. This is what the author of Hebrews is trying to convey to his readers. After he has given those stirring statements about the offering of Christ he says, "Therefore, brethren we have confidence to enter the holy place by the blood of Jesus," vs 19.

~~List all of the significant facts about this passage~~

-2-

In the old covenant the people could not come near to God. They had to stand off a certain distance and watch as the priest ministered to God on their behalf. (And unfortunately, there are still some people in the church who view the role of the minister as still being that of priest offering up on behalf of them.) The priest would go into the Holy of Holies, or The Holiest Place once a year. He took with him a basin filled with blood, pulled aside the heavy thick curtain called the veil in the temple, and stepped out of sight. Inside he had to sprinkle that blood on the mercy seat for the forgiveness of the sins of the people. He was scared that he had to do everything just right or God would strike him dead. The people waited in the court holding their collective breath afraid that God would strike him dead. So it is that the author of Hebrews tells us in the 22nd verse, (read this). Worship is coming before God knowing our relationship with Him because we have been cleansed by the blood of Jesus Christ. That is what the sprinkling here is. And the washing of pure water is being baptized. But even though we may worship God anywhere at anytime, God still desires corporate worship and this is what verse 24 & 25 speak of, (read these). We are to "stimulate one another." That means we seek to have others join us in worship. But just what should corporate worship be?

(Illustration John MacArthur & his preaching on worship)

D. John MacArthur tells of the results after he had preached on worship. Some of his members said that signs should be erected outside of the church that said something like, "Be holy in the Lord," or "Be silent." Then they suggested soft music and dimmed lights and ~~perhaps he could put~~ no announcements, and he could little bells on the bottom of his robe so that like the Jewish priests they could hear him coming and know it was time to worship.

(Illustration Abraham Lincoln, a pretty gun that wasn't worth anything)

When Abraham Lincoln was keeping a store in Salem, Illinois, he had a beautiful gun displayed so everyone could see it. The little sign under it seemed to imply that it was a quality ~~per~~ product. It said the gun was made from the finest Swedish steel; the stock was from the finest walnut wood; and a world famous gunsmith had made the gun. It was a beauty. The price was reasonable -- too reasonable. On the next rack were several old long barrel Kentucky squirrel rifles made from ordinary gun steel. The stocks were just ordinary wooden stocks. The gunsmith's inscription was recognized as one who was competent, but by no means famous. The price was much higher.

A customer in the market looked the rifles over and was impressed by the shiny new gun. He asked Abe, "Why is the good gun so cheap and the other guns so high?" Abe replied, "That gun won't shoot the others will." Then Abe picked up a squirrel rifle and to demonstrate, sighted at a squirrel sized object a hundred yards away and hit it dead center. The pioneers desired the squirrel rifles. But shortly thereafter, a rich farmer was decorating a room in his new country mansion. He wanted a gun for decoration over his mantle, just under the mounted heads of big game trophies. The gun was perfect for the purpose. The little plaque told that it was a quality rifle. But the fact that it didn't shoot was unimportant. The purpose of the gun had changed.

~~Mark 6:7-10~~

~~List all of the significant facts about this passage~~

-3-

We can see the church in this illustration. What started out to be the means to lead people to Christ has too often changed into a comfortable Sunday routine. The church is merely a building with beautiful stained glass windows, beautiful arrangements of wood and flowers, and cloth. But it has ceased to be the place where people come to truly worship God corporately. ~~Worship is not formalized ritual~~ If you feel that you must have a formalized ritual, or mood music to worship, what you do isn't worship. Music and liturgy can assist a worshiping heart, but they cannot make a nonworshiping heart into a worshiping one. But they can give a non-worshiping heart the sense of having worshiped and there is the danger. The crucial factor in worship is not the form, but the hearts of the assembled. If you believe that you can do anything you want the other six days of the week and then come to church on Sunday and turn on your worship, you are wrong. Our lifestyle the rest of the week must be consistent if our corporate worship is to be worship. What we do apart from the corporate body, adversely affects it on Sunday morning. This is because we are to be one body and what one does affects all the others in the family.

But corporate worship is not only being genuine, it is because there is the compulsion to share with like believers our praise and thanksgiving to our Creator. Look at what Hebrews points out, "Let us consider how to stimulate one another to love and good deeds." How can we best do that? By setting the example of finding our place in the congregation each Sunday morning. It should never be a matter of it not being the right time for worship as far as we are concerned. And there are those who aren't with us because during the summer church should be ~~xx~~ early as far as they are concerned. It is not a matter of the form or the liturgy; nor is it a matter of who is preaching as evidenced by a complete dropoff of church attendance by many when I am away. It is a matter of wanting to share collectively what God has for us. Of coming to praise His Holy Name and to render to Him our love and we can best do this together. It lifts each of us to share this love together.

We need to ask ourselves, "Why do I go to church?" I hear the old remark, "I don't get anything out of church," quite often. And do you know why anyone doesn't get anything out of church? It is because they don't put anything into it. You have to put something into something in order to get anything out of it. If you come to church to analyze the choir, or criticize the preacher, you aren't going to get anything out of church. And if you come to seek a blessing you have also missed the point of worship. We come to worship and receive worship by giving. We give ourselves to God in praise. That means we sing the hymns, poor voice or not; we pray the prayers, even if the prayers are being offered by someone else; we give of ourselves in all of

~~Kis t x a i l x o f x t h e x s i g n i f i c a n t x f a c t x a b o u t x t h i s x p r a z z l e~~

the service. We come to give and that doesn't mean just money. And incidentally, we should come even if we don't have money for the offering. God wants the offering of ourselves more than He does our money. Because if we give ~~ourselves~~ ourselves, God sees that and He will bless us materially as well. Look at how the author of Hebrews concludes this Scripture, (read verse 25). The people in the first century church greeted each day with the thought that that particular day may just might be the day in which the Lord Jesus would return. They looked forward expectantly to that great Day. Because of this a certain majority of them entered worship expectantly anticipating that perhaps Jesus just might return to find them assembled together glorifying His Name collectively. But back in those days there were those who felt they didn't need to go to church. Jesus was coming back soon and they were ready, and so they didn't need the body of Christ to assemble in. Those people missed out on the blessings God had for them in worship. Most people's lives are in a state of turmoil for two reasons. Either they are not worshiping God six days a week and they also miss worshiping on Sunday, or they seek to worship God on Sunday without regarding the other six days. It takes both the worship in and of our lives each day of the week, AND the worship of God in corporate worship on Sunday.

A man who had been in church week after week began to miss church. First it was every other week, then two weeks in a row, then a month at a time, and then finally he wasn't there at all. The preacher thought about the absence of this faithful member and so after church one Sunday morning he stopped at the man's house. He found him seated in front of an open fire. The man surprised at this visit got a chair for the preacher and then waited for the lecture about church attendance he expected to hear. But the preacher sat down and both of them stared into the fire silently. ~~After a while the preacher arose, opened the screen on the fire, took the~~ ~~long~~ ~~and~~ After awhile the preacher picked up the tongs, and lifted a glowing coal out of the fire and placed it by itself. Then they both watched as that coal began to die out. It was then the church member said, "You don't need to say a word preacher, I'll be in church next week."

W^e see this as "The Place" for worship, But it cannot be that if first of all we are not here. And it cannot be "The Place" if we don't come prepared to worship, and worship when we are here. W^{hen} our lives are lived each day drawn close to God, the overflow of that is our wanting to be here with those of the same spirit. Then after we have truly worshiped here, our desire should be to go out prepared for another week in which our living will be worship until we can come together collectively once again.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor July 5, 1987
Mr. Dale Rice, Minister of Music
Mr. Rol Thompson, Saxophonist
Mr. Bill Pieringer, Youth Director
Acolyte: John Penrod

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 695 "My Country, 'Tis of Thee"

*Ascription

*Exhortation

*Confession (In Unison) Most merciful Father, we come
before thee to admit we have sinned, and to ask your
forgiveness. Yet in our distant land, we hear thy
Spirit saying, "Come home." By that same Spirit make
us clean that we may stand before thee once again, and
to receive from thee the blessings of thy household;
through Jesus Christ, who promised the abiding presence
of thy Spirit, we pray. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 693 "This Is My Country"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: Jeremiah 29: 1-7

Sermon: "Seeking Welfare"

*Closing Hymn No. 682 "A Song of Peace"

*Closing Chimes

*Benediction

*Postlude

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by
Mrs. Genevieve Nohach in memory of Loved Ones.

Mr. & Mrs. Ken Draxinger will greet the congregation and our
guests this morning at the door.

Ushers for today are: Marty Henry, Dan Bosko, John Snow, and
Frank Crawford.

Attendance last Sunday was 110 with 18 visitors.

Nursery will be provided today by Meron Hewis and Kelly Mangel.
Ken Draxinger and Rick Vinroe will be visiting the hospital
this week.

Hospitalized: Mrs. Elsie Kornrumpf

TUESDAY - Youth Group at 7:00 P.M.

Upcoming Meeting: Finance Committee - July 20 at 7:00 P.M.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

UPDATE CINDY SYAGET:

IF KEEP IMPROVE WILL BE BROUGHT
BACK TO WALTER REED HOSPITAL PERHAPS
WED. THIS WEEK.
DOUBLE VISION RIGHT EYE
HAS WALKED, IS TALKING & COMPREHENSIVE

SHORT COUNCIL AFTER CHURCH
LIL SLOAN, ZIT'S SISTER DIED

"Seeking welfare"
 scripture: Jeremiah 29:1-7
 Ask all who serv arm forces 2 stand
 pledg allegiance to Am. flag
 (Jus wat peopl say bout U.S. in 1976)
 (Jus Eliz Handford & German city w/Jew ghetto)
 of geto-plac wher suml forc 2liv & it not plac of
 Js choozing
 /this def can C ther no getto in America
 peo perhap sam bakgr, natinalty, relig may chooz liv
 separated neighborhd, but free 2mov if lik
 rip this morn spk of Jew peo in tim proph Jer & B
 rc 2liv nothr land not of ther choozing
 Jer liv in Jeru & grp felo Jew wer liv Babylon
 Bin takn ther by Nebucanezer
 Zedekiah bin mor favrb 2ward Babylonians than had
 previus kings & he reluctantly go long w/Jer advic 4
 rils 2liv peacebly among Babylonians
 This advic was pay off & K Zed mus cum 2conclusin
 cant argu w/success
 4=Jer relay mesag receiv fr G & that mesag was,
 surprisngly - vss 5-7
 ere I wud lik 2mak analgy w/wat tak plac in form th
 ndrful country U & I liv in
 n Eng ther widspred unres Bcuz peo pers 4 Bliefs
 Desir 2secur relig fredum ther wer thoz who set dai
 4 nu worl
 ariv on thez shors of US thez hardy souls Bgan a
 natin wh grown 2B mos powrful/welthy natin worl
 has evr known
 a Jew peo surviv & cum bak fr exil in Babylon Bcuz
 ey folo frmula Jer inspir by G 2 giv 2them
 liev US has surviv 2Bcum grt natin by use same
 formula
 Our fnd fathrs knu G, knu His word & est natin undrG
 formula as fnd Jer is this:
 st-vs 5=Bild houses & liv in them
 in ordr 2Bcum est 4-fathrs had put dwn roots & settl
 in nu land
 they push bak frontiers, clear land & Bgan 2bild set
 at 1st wintr 4Pilgrims was sever, kil many them
 But they perserv & infant natin Bgan gr, spread out
 nd-cs 5=Plant gardns & eat ther produc
 ancestr wer sho by indians how plant/gro crop wh wer
 indigenus 2this cont & soon farm wer spred ovr land
 Ther hav alway bin & we shud pray ther alway wilB
 peo wil 2work hard, long hrs 2produc fud we priv 2ea
 ll us owe debt thanks 2farmrs of America
 Bcuz them we bin abl produc mor fud than can posibly
 consum & Bcuz this fud pric remain lowes in worl

in many natins 2day at leas nail workrs salary is 2/
 use 2buy fud & we mus all agre we bin abund bles
 3rd-vs 7Pray to the Lord
 wen ancestr cum 2thez shors not only bild setlmens &
 stretch out frontiers; not only est farms, gro crops;
 but found natin on God
 t hous of wors & pray 2 Lord seek guid in ther
 e day livs
 but sp outluk was not indivd selfishnes 4selvs/fam
 & 3rd piec advic Jer giv much broadr than jus pray
 vs 7=Evrl was 2try 2lk out 4evrl els
 it not jus self-preservatin; it was C othr persn needs
 met also
 KJV word=Peace & ther is peac if lk out 4ea othr
 But go Ryon jus hav peac, it is seek 2lk out 4othrs
 It Goldn Rul as Js taut, but it lk out 4othrs w/no
 thot of reward 4 do so
 But sadly mus say very fredum wh natin fnd on R being
 erod away Bcuz selfishnes & greed
 we C mor & mor grps seek wat cal=Rts & in ordr 4 thez
 grps 2hav ther Rts, th Rts of othrs B infrng upon
 But no mattr bout that, we musnot keep anyl fr hav
 His Rts not mattr how wrong or kinky miteB
 (Ilus man & 3sons=1 preachr, 1 milinair, 1 bum)
 & that exacly wat lot of so cal=Street peopl R
 many nothin mor than bums who choz lif 4selvs & desir
 peo pity, giv handouts & wudnt work if job hand them
 othrs R legit & need help, but lot self-profes street
 peo no want chang
 (exempl Los Angeles & park 4them & no want)
 Friend fr Nu Engl visit & tel of McD & mus hire teens
 at 6 per hr in ordr get workrs
 & if/unfortunatly ther R th 2extrems in hav in natin
 Ther thoz who wil not work, & thoz who wil only work
 if U promis them worl w/fenc rnd it
 Think of wat U hav herd & red bout wat made our natin
 grt
 (Ilus Alexis de Tocqueville & grtnes of America)
 I wondr wat he wud say if cud visit sum ch's 2day &
 hear librl, humnistic drivl B preach, insetd Gospl Js Xj
 I wondr wat he wud say bout prechrs of welth & profi
 we R seeing & hearing bout 2day:
 Th mesag 4 America is stil same 2day=we mus Bild, we
 mus Plant & we mus Pray
 only on fndatin of L can we continu
 Hav U fnd Ur lif on Him so no matr wat hapn this worl
 U Blong 2 Him? R U bild on that? RU Plant on that?
 & RU Pray on that?

"Seeking Welfare"

Scripture: Jeremiah 29:1-7

Ask all who have served in the Armed Forces to stand

Salute to the American Flag

(Illustration of what people say about the United States)

Back in 1976 someone wrote:

These days some people say that in the United States the rich people get richer and the poor people get poorer. They talk about "capitalists" who take advantage of the poor workers, and talk about "big business" as if it were a dirty word. They say poor people are stuck in the "ghettos" of the city, and can't get an education and can't get good jobs. Is this true?

Elizabeth Handford wrote at the same time in 1976:

"Once we stood at the wall of an old German city. The houses were all standing close together side by side. The streets were narrow and winding bounded by the old timbered buildings making it difficult for a small German car to thread through them and impossible for an American-made car. We enjoyed looking at the medieval towers and turrets and suddenly we came to a wide place, empty, paved, with a few buses parked on it. It seemed so strange, in such a crowded city, to see such an open, useless space. It wasn't a park. It wasn't a city square. It was just an empty space. Why? Our guide dropped his eyes sadly. "It's where the old Jewish ghetto was. All the Jews had to crowd into those two city blocks. They couldn't live anywhere else in town. They had to wear a big blue star on their clothing, to show they were Jews. They could work at only certain jobs. Then when they were all deported to prison camps, their homes were burned down."

The definition of a ghetto is a place where someone is forced to live and it is not a place of that person's choosing. With this definition then we can see that there are no ghettos in America. People perhaps of the same background, or nationality, or religion may choose to live together in a separated manner, but they are free to go elsewhere if they choose.

Our Scripture for this morning speaks of the Jewish people in the time of the prophet Jeremiah being forced to live in another land, not of their choosing. Jeremiah was living in Jerusalem and a group of his fellow-Jews were living in Babylon. They had been taken there by King Nebuchadnezzar. King Zedekiah was more favorable toward the Babylonians than had been the previous two kings. Reluctantly he had gone along with Jeremiah's advice for the exiles to live peaceably among the Babylonians in exile. But this advice was paying off and he must have come to the conclusion that you cannot argue with success.

So Jeremiah wrote in this letter, "Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon," verse 4.

Jeremiah is relaying the message he had received from God. And surprisingly that message was, (read verses 5-7).

I would like to make an analogy here with what took place in the forming ^{FORMATION} the wonderful country in which you and I live. In England there was widespread unrest because people were being persecuted for their beliefs. Desiring to secure religious freedom there were those who set sail for the new world. Arriving on the shores of these United States, these hardy souls began a

nation that has grown to be the ~~largest~~ most powerful and wealthy nation the world has ever known. The Jewish people survived and came back from their exile in Babylon because they followed the formula Jeremiah was inspired by God to give them. I believe that these United States of America have similarly survived to become a great nation by using the same formula. Our founding fathers knew God and knew His Word and established our nation under Him. The formula as we find it in Jeremiah's letter is this. First, he wrote as we read in the 5th verse, "Build houses and live in them." In order to become established our forefathers had to put down roots and settle in the new land. They pushed back the frontiers, cleared the land and began to build settlements. That first winter for the pilgrims was severe killing many of them. But they persevered and ~~then~~ the infant nation began to grow and spread out.

The second part of Jeremiah's formula for the exiles ~~was~~ also found in the 5th verse. He said, "plant gardens and eat their produce." Our ancestors were shown by the indians how to plant and grow the crops which were indigenous to this continent and soon farms were spreading all over the land. There have always been and we should pray there always will be people who are willing to work long and hard to produce the food we are privileged to eat.

All of us owe a debt of thanks to the farmers of our nation. Because of them we have been able to produce much, much more food than we can possibly consume. Because of this our food prices ~~xxxx~~ remain the lowest in the world. In many nations of the world today, at least half of the average workers salary is used to pay for food. We must all agree that we have been abundantly blessed.

Jeremiah's third piece of advice we find in the 7th verse where we read:
"And pray to the Lord."

When our ancestors came to these shores they not only built settlements and stretched out the frontiers; and they not only ~~established farms~~ established farms and grew crops; but they founded this nation on God. They built houses of worship and they prayed to the Lord seeking His guidance in their ~~live~~ everyday lives. But their spiritual outlook was not just individual selfishness for themselves and their families. And the third piece of advice Jeremiah gave was much broader than just praying. The entire 7th verse relates:

"And seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare."

Everyone was to try to look out for ~~to~~ everyone else. It was not just self-preservation. It was seeing that the other persons needs were met also. The KJV word is "Peace." And there is peace if we try to look out for each other. But it goes beyond just having peace, it is seeking to look out for

others. It is the Golden Rule as Jesus taught. But it is looking out for others with no thought of reward for doing so,

But sadly we must say that the very freedoms upon which this nation was founded are being eroded away by selfishness and greed. We see more and more groups seeking what they call "their rights." And in order for these groups to have those "rights" the real rights of many others are infringed upon. But no matter about that, we must not keep anyone from having his "rights."

(Illustration of man & three sons)

I read of a man who was a poor southern farmer who had three sons. They had little in the way of clothing, were very poor, had little schooling and each of the boys along with their dad and mother had to work very hard to survive. The one boy grew up put himself through college, and seminary and turned out to be a wonderful preacher. The second boy went into business and in a period of time became a millionaire. The third boy? Well since he came from a very poor home, it wasn't his fault if he couldn't earn a living was it? So he became the town drunk, and earned his living by begging on the street.

And that is exactly what a lot of the so called "street people" are. Many of them are nothing more than bums who have chosen that life for themselves and desire the pity of everyone for the free handouts they can get. Some of them are legitimate and need our help. But a lot of them are self-professed street people who want nothing else. Read about the situation that the Mayor of Los Angeles tried to work out for these people and how they want no part of it. A friend of mine from New England visiting this week told me how in New England they cannot get teenagers to work in McDonalds for minimum wage. So they have to pay them \$6.00 per hour in order to get them to work. And unfortunately ~~that is~~ those are the two extremes we have in our nation. There are those who will not work, and then there are those who will only work if you promise them the world with a fence around it.

Think of what you have read and heard about what has made our country great.

The French statesman, Alexis de Tocqueville visited America over a hundred years ago. He came to see what made America great. Upon his return home he wrote: "I sought for the greatness of America in her harbors and rivers and fertile fields, and her mines and commerce. It was not there. Not until I went into her churches and heard her pulpits flame with righteousness did I understand the greatness of her power. America is great because she is good; and if America ever ceases to be good, America will cease to be great."

Then he said, "The greatness of America lies not in being more enlightened than any other nation, but rather in her ability to repair her faults."

I wonder what he would say if he were to visit many churches today and find the liberal humanistic drivel being preached instead of the Gospel of Jesus Christ? I wonder what he would say about the preachers of wealth and profit we have seen and are seeing today?

The message for America is still the same today. We must Build, we must Plant, and we must Pray. Only on the foundation of the Lord can we continue.

Have you founded your life on Him, so that no matter what happens in our world you belong to Him? Are you building on that, planting on that, praying on it?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 12, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Bill Pieringer, Youth Director
Acolyte: Meron Hewis

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Opening Hymn No. 608 "Guide Me, O Thou Great Jehovah"
*Ascription
*Exhortation
*Confession (In Unison) O God, who hast brought us into
this fellowship with one another through thy Son Jesus
Christ: let us be one in thought and mind and spirit.
Help us to strive not to be individuals but to be a
group of fellow believers. Forgive us in our weakness
of turning from thee. Give us strength as we need it
in our times of turmoil and frustration. Help us to
live in the world, but not to be completely wrapped
up in all of it. Make our wills obedient to thine,
for we ask it all in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment with Bill
Hymn No. 457 "Take Time to be Holy"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Scripture: John 5: 10-18
Sermon: "Worship: The Father"
*Closing Hymn No. 679 "Eternal Father, Strong to Save"
*Closing Chimes
*Benediction
*Postlud

The beautiful flowers on the altar have been placed by
Mr. & Mrs. William Johnston family in memory of Harry
Peters.
Mrs. Lenora Stanley will greet our members and guests at the
door this morning.
Ushers for today are: Alta Kradel, Lois Stokes, Marilyn
Snyder and Dutch Bolam.
Attendance last Sunday was 101 with 14 visitors.
Nursery will be provided today by Mrs. Bonnie Gannon.
Marie Henry, Helen Riemer, and Sandy Sheppeck will be
visiting the hospital this week.
Hospitalized: Elsie Kornrumpf, BMH.

TUESDAY - Youth Group day at Conneaut Lake Park
FRIDAY - Youth Group retreat overnight at Slippery Rock
see Bill for details and times.
FINANCE COMMITTEE meeting July 20 at 7:00 P.M.

LITURGISTS are needed to assist with the services in August
while the Pastor is away. If you would like to help with
one of the services, please come to the office. We need
your help. We are looking for volunteers, we don't want
to draft you.

SOUP & SALAD vegetables are needed. If you or anyone you
know has beans or corn for us, please see Lois Stokes or
Phyllis Tait. Keep in mind we will need tomatoes, onions,
cabbage, etc. a little later.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

man guilty of work & fraud wudB sentenc detn 2/
 so in ordr circumvent this,he tol how heal & whom
 vs 16=word=persecut mean they pressed upon Js
 they want 2investigat Him thoroly 2discovr whethr
 He really fr G,or if they wer rt bout Him all along
 & He an impostr
) did things on Sab wh no truly relig Jew wud do
 so His motivs cam in2 serius questining
 vs 17=His ansr plac Him on levl w/God
 implicatin clear aftr creatin G rest=Sab,but that G
 nevr stop work & He-Himself-Js,also nevr stop work
 & this plac Him on levl w/God
 vs 18=this infuriat Jew ldrs & Js reply 2thez chrgs
 in folo vss
 But jus Bezuz man claim 2B G duznt mak it tru,it musB
 pruv
 vs 30-31=It tuk pruf wh only G cud giv 2sho Js was
 indeed G in th flesh
 a portin of that pruf is fnd in reply wh Js gav 2
 thez men=vs 19
 vs 19=He says He & Fathr R 1 in wat do
 vs 20=Js say G dun sum grt works,but He wud do evn
 grtr things
 Js refr 2 cross & resurectin
 vs 21=Js talk bout ded B rais,& He will rais ded also
 includ Himself
 vs 23=this spk of wat we cal=Trintiy
 word=Hornor mean 2valu highly,mos esteem,mos priz po
 posesin,mos Bluv
 that wh is mos Bluv or mos priz posesin is that wh
 is worshiped
 F we R not only 2 wors Fathr,but we R 2 wors Son
 do this only in powr of R Sp who motivat us 2
 luv G
 (Ilus blind girl & site restor & C fathr 1st time)
 Js open blind eyes of ~~xx~~ man 2C lnce & 4all th luvins
 Father man has always had
 But many thoz saw G in flesh still lk at Him w/blinde
 eyes
 Do U C Him as th 1 who cam 2reveal G 2 U?
 Do U kno th deep luv of G reveal in Js?
 I invit U 2kno that 4certnty 2day if U do not

Scripture: John 5:10-18
 (Ilus cartun=yeast & shoe polish)
 I wish wer that easy 2get pro 2 SS & Ch
 in pres series wors can redly C peo cum 2 Ch 4many
 wrong reasns
)en G creat man plac w/in desir 2 wors Creatr,but
 oft man no understud wat wors all bout,nor jus
 who he 2B wors
 (Ilus Tomas Carlyle & need of his parish)
 This wat evr Ch need,but that limtatin shud no jus B
 plac on minstr,shudB that wh evr membr of cong has
 minstr shud kno G intmatly,but so shud evr membr
 & if membr knoactul kno wat wors all bout,1st thir
 shud hav lern is that it involvs=The Father
 In convers Js had w/womn at wel.3times He spok of=
 worshipping the Father
 All wors shudB centr on Him & in ordr 4mank 2get 2kr
 kno Him,G cam in2 our midst
 Our Scrip this morn tel us incident bout period of
 that history
 Js was in Jeru 4 fst of Pas & as pas pool locat by th
 sheep gate saw peo who had cum 2B heal in watrs
 lman bin sik w/phys conditin 4-38yrs
 ea yr had cum hope cudB 1st in watr wen stir up B4
 anyl els get ther,& thus B heal
 But ea yr same-others get 2watr 1st
 Js stop in front him & ask if want 2B heal & naturly
 man want heal buv all else & so Js heal him
 But prob was=heal tuk plac on Sabath & this=no,no
 This was notic by relig ldrs & imed ask who heal him
 wat made this rathr obvius was man cary bed=prob a
 r d mat wh cudB rol/unrol at convenienc
 but sinc it Sab,no gud Jew wudB cary bed rnd w/him
 A whil latr Js saw man in templ & expl that he was
 heal & by wat sed pruv 2anyl who herd,no ord man
~~xx~~ vs 14=Jews Bliev all afflictins wer result of
 certin sin comit & so wen Js say 2man that he 4givn
 any sin,he was adres that theory held,
 but also,no 1 but G cud 4giv sins & so Js on same
 levl w/God
 & wen sed sin no mor=wors thing cud hap 2him was 2B
 doom 2 hell,& only G cud free suml fr that event
 So stag set 4confr tween relig ldrs & Js at feast
 But in meantim man who heal,went 2 relig ldrs & tol
 them it Js who heal him
 man not nexesarily stul pidgin,but try 2protec lif
 Law say anyl fnd guilty work on Sab 2B ston 2deth

Ilus yeast/shoe polish=ris & shin

Ilus Carlyle/pastr & wat parish needs
 A man who kno G other than by hearsay

Ilus blind girl & C fathr 4 1st time

"Worship: The Father"

Scripture: John 5:10-18

(Illustration of cartoon about "yeast and shoe polish")

A cartoon pictured a lady with a mixing bowl and she was saying:

"To make sure you come to Sunday School and church next week we are sending you a special batch of yeast and shoe polish. It will make you 'Rise and shine!'"

I wish that it were that easy to get people to Sunday School and Church. In our present series on Worship I think we can readily see that people come to church for many ~~xxxxxxx~~ wrong reasons. ~~xxxxxxx~~ When God created man, He placed within him the desire to worship the creator. But too often man has not understood what worship is all about, nor actually just who it is he is to be worshiping.

(Illustration philosopher Thomas Carlyle and the need of his "parish")

One cold winter afternoon the philosopher Thomas Carlyle was sitting in front of his fireplace in his library. There was a knock on the door and when he answered it he discovered it was the new minister from his church. He ushered him into the library and as they sat by the fire the minister asked, "What do you think this parish needs most?" Carlyle answered without hesitation, "Hat this parish needs most is a man who knows God other than by hearsay."

That is what every church needs. But that limitation should not just be placed upon the minister, it should be that which every member of the congregation has. The minister should certainly know God intimately. But so should every member. And if the members know, actually know what worship is all about, the first thing they should have learned about it is that it involves "The Father." In the conversation Jesus had with the woman at the well, three times He ~~talked her into~~ spoke of "worshiping the Father." All worship should be centered on Him. And in order for mankind to get to know Him, God came into our midst. Our Scripture this morning tells us an incident about that period in history.

Jesus was in Jerusalem for the Feast of the Passover. As He was passing the pool located by the sheep gate, He saw the people who had come to be healed in the water. One man had been sick with his physical condition for 38 years. Each year he had come hoping that he could get into the water first when it was stirred up before anyone else got there, and thus be healed. But each year was the same. Jesus stopped in front of him and asked him if he wanted to be healed. Naturally, the man wanted healing above all else, and Jesus healed him. But this event took place on the Jewish Sabbath which was a "no no."

This was noticed by the religious leaders and they immediately asked him who it was who had healed him. But what made it rather obvious was that the man was carrying his bed. This was probably a reed mat which could be rolled or unrolled at convenience. But since it was the Sabbath, no good Jew would be

carrying his bed around with him.

A little while later Jesus saw the man in the temple and explained to him that He was now healed. His conversation proved to anyone who heard Him that He was not just an ordinary man. John tells us that Jesus said to the man, "Behold, you have become well; do not sin anymore, so that nothing worse may befall you," verse 14b.

The Jews believed that all afflictions were the result of certain sins committed. So what Jesus was saying to the man was that he was forgiven of anything he had done. This proved He was no ordinary man because anyone knew only God can forgive sins. And when Jesus told him not to sin anymore, the worse thing that could happen to him was to be doomed to hell and only God could free someone from that event.

So the stage was set for the confrontation between Jesus and the religious leaders at this feast. But in the meantime, the man who had been healed went to these religious leaders and told them that it was Jesus who had healed him. The man was not necessarily being a stool pidgeon, but he was trying to protect his life. The Law stated that anyone found guilty of working on the Sabbath was to be put to death by stoning! This man was probably scared that the religious leaders were going to find him guilty and kill him. So in order to circumvent that possibility, he told them how he had been healed and by whom.

Thus it is that John relates in the 16th verse, "And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath." The word "persecute" as used here means that they "pressed upon" Jesus. Or they wanted to investigate Him thoroughly to discover whether He was really from God, or if they were right about Him all along and He was an imposter. He did things on the Sabbath which no truly religious Jew would do. So His motives came into serious questioning.

His answer to them was that His Father was working yet and so was He. This placed Him on a level with God. The implication was very clear that after Creation God brought forth the Sabbath as a day of rest, but that ~~He~~ God never stopped working and that He Himself, (Jesus), also never stopped working. John then relates how this infuriated the Jewish leaders and he tells us in the 18th verse, (read this). To these charges Jesus replies in the following verses. But just because a man claims that he is God doesn't make it true. That must be proved. So it is that Jesus replied to them as the 30th verse points out, "I can do nothing on My own initiative. As I hear, I judge; and My judgement is just, because I do not seek My own will, but the will of Him who sent Me."

And then He adds as the 31st verse relates, "If I alone bear witness of ~~My~~ Myself, My testimony is not true."

It took the proof which only God could give to show that Jesus was indeed God in the flesh.

A portion of that proof is found in the reply which Jesus gave to these men.

In verse 19, Jesus says that He and the Father are one in what they do. In the 20th verse, (read this), Jesus says that God has done some great works But He, (Jesus), will do even greater things. He is referring to the cross and the resurrection.

In the 21st verse Jesus talks about the dead being raised, (read this), and that He, (Jesus), will raise the dead also, including Himself.

But Jesus also speaks of what we call the "Trinity" in the 23rd verse, (read this). The word "honor" in this verse means, "to value highly, most esteemed most prized possession, most beloved." That which is the most beloved, or the most prized possession is that which is worshiped. So we not only are to worship the Father, but we are to worship the Son, and we do this only in the power of the Holy Spirit Who motivates us to love God.

(Illustration of blind girl, sight restored and seeing "handsome" father)

There is a story told of an artist's daughter who lost her eyesight when she was a baby. After her mother died, the girl's father became both mother and father to her. He was her constant companion. For years her blindness was considered incurable. Then a new type of surgery promised to restore her vision. Following the operation, as she lay in a darkened room with her eyes bandaged, this one thought occupied her mind: "Soon I shall see my dear father." When the days of waiting were past and the bandages were removed, at last she looked into the face she had so long desired to see. Trembling with excitement she closed her eyes, and then opened them again to convince herself that she was not dreaming. As the one she loved took her into his arms, she exclaimed, "I've had such a good looking father all these years and didn't even know it!"

Jesus opened the blinded eyes of ~~the~~ man to see once and for all the loving Father, man has always had. But ~~there were~~ many of those who saw God in the flesh still looked at Him with blinded eyes. Do you know Him as the One who came to reveal God to you? ~~and the love of~~ Do you know the deep love of God as revealed in Jesus? I invite you to know that for a certainty today if you do not.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor July 19, 1987

Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Bill Pieringer, Youth Director
Acolytes: Robin Kaiser and Lori Weisenstein

* * * * *
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 335 "Praise the Lord! Ye Heavens Adore Him"

*Ascription

*Exhortation

*Confession (In Unison) O Lord, we admit that too often we live on the surface of life. We are afraid of the depths, though we try to hide many things deep within us. We are also lazy and often uncharitable, judging others by outward appearance. We are troubled by the thought that you see within us. And we find it almost too good to believe that you accept us just as we are. But Jesus has shown us it is so and we trust Him. Help us to live always in the consciousness of this truth. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment with Bill

Hymn No. 444 "Speak, Lord, in the Stillness"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: Mark 7: 1-9

Sermon: "Worship: The Divine Method"

*Closing Hymn No. 317 "Let's Just Praise the Lord"

*Closing Chimes

*Benediction

*Postlude

The beautiful flowers on the altar have been placed by Mrs. Phyllis Tait and Beth in memory of Bob Tait.

Mr. & Mrs. Jim Gannon will greet our members and guests at the door this morning.

Ushers for today are: Rob Vinroe, Rick Vinroe, Jeff Snyder.

Attendance last Sunday was 86 with 11 visitors.

Nursery will be provided today by Mrs. Cathy Sheppeck.

Ray Isherwood and Dick Dally will be visiting the hospital this week.

MONDAY - Finance Committee meeting at 7:00 P.M.

Property Committee will meet at 7:00 P.M. This is also for anyone interested in the summer fix up around the church.

TUESDAY - Youth Group at 7:00 P.M.

LITURGISTS are needed to assist with the services in August while the Pastor is away. If you would like to help with one of the services, please let the office know. We need you to help because you want to. Dates: 8/16, 23, 30, 9/6 SOUP & SALAD vegetables are needed. If you or anyone you know has beans or corn for us, please see Lois Stokes or Phyllis Tait. Keep in mind we will need tomatoes, onions, cabbage, etc. a little later on.

> SUNDAY SCHOOL TEACHERS are needed for this fall. Please pray about this for us. If you are moved to teach a class or would like to help out, please set us know now. We will be setting up the classes in a few weeks. We need teachers for the nursery class, youth class, and high school class.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if your desire. Please avail yourself of this opportunity.

*BILL PIERINGER LAST SUNDAY.
THANKS & WISH HIM WELL,
JANE MASSANT - HOSPITAL*

"Worship: The Divine Method"
 Scripture: Mark 7:1-9
 (Ilus selling worshiper's dust)
 (Ilus Shiite Muslims cutting heads)
 Wh brings us 2 questin-Wat is wors? Jws wat constut
 wors?
 r'ig ldrs Js day had def ideas wat constut wors
 evr step way Js was dog by thez men
 our scrip this morn tel Js lnce gin B investgate
 by thez men
 vss 1-5=Js quest by ldrs
 (Ilus hand wash & rituals of cleanes/uncleanes)
 vss 6-9=Js ansrs them
 gist wat Js sed was scribs/phars set asid writ law
 of G & replac w/oral traditn,wh unwrit & hand dwn
 It nevr part G's writ law that all litl traditins
 2B metic folo
 Traditin=that wh bin pas on or dwn
 wat Js say that ruls/regs werB sub 4wat tru worship
 of G was 2B
 & fr 4go rituls C exten thez pec went 2-2observ
 clean/unclean, but they all trads & not law of G
 Thus Js tol thez men had misconcep wat wors was
 Clasic examp wors fnd Jn 4=woman at wel
 we refr 2this evrl time & in the chap Js sed-vs 24
 this womn was Sam & she ask who had rt wors
 Was it Jew at Jeru, or Sam at Mt. Gerizim
 Js sed=neithr
 (Ilus Jn MacArthur writ this pasag)
 Js gav womn wel=Th Divine Method wh includ both heat
 & lite
 that method is 2wors in sp & truth & 1st element of
 T Div Method is 2wors in spirit
 In ordr 2wors in spir,our spirits musB atun 2 Sp of G
 F tel us 1Cor 12:3=READ
 We receiv H Sp by recep Js Xp as Sav & L
 so then can rtly say in ordr 2truly wors a persn musB
 saved
 How can anyl apart fr G's salv truly wors G?
 This acnts 4lot pec hav trubl wors in Ch serv
 So mus examin selvs & inquir if truly sav & ansr
 wil tel us why ~~xx~~ do or do not wors G
 But also in ordr truly wors in sp thots musB centr
 on G
 This why in evr ch serv ther shudB Scrip used & th
 expound of G's Word
 This way receiv insites fr G,wh reveal Him 2us
 this lifts our spirits & we can truly lift our han
 darts 2 Him in luv & devotin

2/
 But mus also wors in truth
 here wher G's Word play such import rol
 it only fr G's Word,th Bibl we receiv whol truth
 that man needs 2 kno G
 During wk we shudB read parts/portins G's Word evr day
 We need that jus as much as need fud
) in this way we fin G's truth reveal 4 daily liv
 But also need that fud on Sun as wel
 2many pec that portin serv lk 4ward 2 th leas is serm
 in pas 15-20 yrs questin relevancy of serm in mod
 ch serv bin argu
 but it jus as neces 2day as was in 1st centry ch
 purpos serm is 2giv insites in2 G's luv in our livs
 4 times in wh we liv
 it not time 4preachr 2sho knowl,or intel
 it time 2teach bout G & fr that teach cum wors
 (Ilus coleg aniv & uned woman)
 tru wors duznt requir educatin or degrees
 it no requi anyth specil excep open hart & lif 2 seek
 G in sp & in truth
 That is Divine Method & G grants it 2anyl who truly
 seek Him
 R U abl 2 truly wors G:
 Or do U feel that wors is sunth hav prob with?
 If that bin ur exper then try truly seek Him in sp
 by let H Sp guid & direc U
 & then truly seek Him in His Word,his truth all wk
 & then cum prep 2meet Him agin nex wk in His Truth
 I invit U 2shar ~~xx~~ UR desirs w/Him this morn

(Ilus collect & sel worshiprs dust)

(Ilus Shiite Muslim & cut heds)

(Expl handwashing; clean/unclean pots)

Jn MacArthur on Jn 4:

Ths Sams styl of wors was dun in ignoranc
Ths Sams spirtul knowledg was limitd Bcuz
they rejec all OT excep 1st 5 buks Moses
Ther relig was charctrized by enthusastic
wors w/out propr informatin. They wors in
spirt but not th truth

The Jews had oposit situ. They acpt all
buks OT. They had truth, but laked th spirt
Wen th Phars prayd, or gav alms, or fastd,
ther harts wernt in it.

Th wors that ocured on Mt. Gerizim was en-
thusastic heresy. Th wors offrd at Jeru
was barrn, lifles orthodoxy. Jeru had th
truth, but not th spirt. Gerazim had th
spirt but not th truth

Th 2 enemys of tru wors R Gerizim & Jeru.
Sincerty, enthusasm, & agresivnes R importnt
but they musB basd on truth, & truth is
fndatinal, but if it duznt resul in an eagr
excited, enthusastic hart, it is deficient.
Enthusastic heresy is heat w/out lite,
Barrn orthodoxy is lite w/out heat.

(Ilus coleg 50th aniv & uned woman

I kno that my redeemr lives, Bcuz He livs
in my hart halelujah)

"Worship: The Divine Method"

Scripture: Mark 7:1-9

(Illustration of selling worshiper's dust)

I read recently of a Japanese man who for 50 years has worked in a Japanese temple gathering the dust in that temple which is left there by the thousands of worshipers who go there daily. This dust is sold for a high price. The superstitious purchasers sprinkle this dust in front of their doors believing that it will bring them blessings of immunity from plague and famine.

(Illustration of Shiite Muslims and their practice once a year)

Shiite Muslims have a practice which they do once a year to celebrate the death of their Muslim leader over a dozen centuries ago. On this special day, men, boys, and even infants have their shaved heads lacerated with swift chopping strokes of a straight razor. Then they beat themselves on the head with the flat side of their swords to stimulate the bleeding. And following this they march in the square before the mosque, bleeding profusely while thousands watch and chant.

Which brings us to the question, "What is worship?" Just what is it that constitutes worship?

The religious leaders of Jesus' day had very definite ideas of what it was that constituted worship. At every step of the way Jesus was dogged by these men. Our passage of Scripture for this morning tells us that Jesus is once

again being investigated by these men. ~~But it is that Mark records and the Pharisees and scribes gathered together around him when they had come from Jerusalem, and that they said to him, why do your disciples not keep the tradition of the elders with clean hands, as you do, unwashed, as you do, verses 1 through 5).~~

So it is that Mark records, (read verses 1 through 5). And Jesus answers them, (read verses 6 through 9).

The gist of what Jesus said to them was that these scribes and Pharisees "set aside" the written Law of God and replaced it with the oral tradition which had been handed down to this time only by word of mouth. It was never a part of God's written Law that all of the little traditions had to be meticulously followed. The word "tradition" as used here by Jesus simply means that which has been passed on or down. And what Jesus was saying was simply that these little rules and regulations were being substituted for what was the true worship which God sought. Just to simply take a brief look at the ceremony of handwashing is to understand what caused Jesus to be upset.

(Illustration of handwashing & clean and unclean vessels)

Before every meal and between each of the courses, the hands had to be washed. But they had to be washed in a certain way. The water had to be kept in special stone jars and could not be used for anything else. The hands were held with fingertips pointing up. The water was poured over them and had to run at least to the wrists; the minimum amount of water had to be equal to one and a half eggshells full of water. While the hands were still wet each hand had to be cleansed by the other. The fist of one hand was rubbed into the palm of the other. Thus because the hands had touched one another they were each unclean, and the water on them was now unclean, so the hands were held fingers pointing downward and then water was poured from the wrists to run off at the finger tips. After all of this the hands were now clean.

A Gentile was unclean; food touched by a Gentile made it unclean, so when a strict Jew returned from the marketplace, where he would have been in contact with Gentiles, he immersed his whole body in clean water to take away the uncleanness he may have encountered.

A hollow vessel made of pottery could contract uncleanness inside, but not outside. No matter who or what touched it outside it didn't matter, but it mattered what or who touched it inside. If it became unclean it had to be broken; and no unbroken piece of it must remain which was big enough to hold enough oil to anoint the little toe.

From these examples we can ^{SEE THE} extent these people went to to observe the rituals of clean and unclean. But they were all traditions and were not the Law of God. Thus Jesus told these men they had a misconception of what worshipping God was all about.

The classic example for worship is that which is found in chapter 4 of John's Gospel. We have referred to this ~~time after time~~ passage several times.

In the 24th verse of that chapter Jesus said, "God is spirit and those who ~~worship~~ worship Him, must worship in spirit and truth."

This woman at the well was a Samaritan and she was asking who had the right worship. Was it the Jews at Jerusalem, or was it the Samaritans at Mt. Gerizim? Jesus said, "Neither." John MacArthur writing on this portion of Scripture says: ~~"The worship that occurred at Mt. Gerizim was~~

"The Samaritans style of worship was done in ignorance. The Samaritans spiritual knowledge was limited because they rejected all of the Old Testament except the five books of Moses. Their religion was characterized by enthusiastic worship without proper information. They worshiped in spirit but not in truth.

The Jews had the opposite situation. They accepted all the books of the Old Testament. They had the truth, but lacked the spirit. When the Pharisees prayed or gave alms, or fasted, their hearts weren't in it.

The worship that occurred on Mt. Gerizim was enthusiastic heresy. The worship offered at Jerusalem was barren, lifeless orthodoxy. Jerusalem had the truth but not the spirit. Gerizim had the spirit but not the truth.

The two enemies of true worship are Gerizim and Jerusalem. Sincerity, enthusiasm, and aggressiveness are important, but they must be based on truth. And truth is foundational, but if it doesn't result in an eager, excited, enthusiastic heart, it is deficient. Enthusiastic heresy is heat without light. Barren orthodoxy is light without heat."

Jesus gave the woman at the well "The Divine Method," which includes both heat and light. That method is to worship in spirit and in truth.

So the first element of "The Divine Method" is to worship in spirit.

In ~~order to~~ order to worship God in spirit, our spirits must be attuned to the Spirit of God. Paul tells us in 1st Corinthians 12:3, "No one can say, 'Jesus is Lord' except by the Holy Spirit".

We receive the Holy Spirit by the reception of Jesus Christ as ~~Savior~~ Savior and Lord. So then we can rightly say that in order to truly worship a person must be saved. How can anyone apart from God's salvation truly worship God? This accounts for a lot of people having trouble worshipping in ~~church~~ a church service. So we must examine ourselves and ~~ask~~ inquire if we are truly saved. Our answer will tell us why we do or do not worship God.

But also in order to truly worship in spirit our thoughts must be centered on God. This is why in every church service there should be Scripture used as well as the expounding of God's Word. In this manner we receive insights from God, which reveal Him to us. This lifts our spirits and we can truly lift our hearts to Him in love and devotion.

But we must also worship Him in truth. Here is where God's Word plays such an important role. It is only from God's Word, the Bible that we receive the whole truth that man needs to know God. During the week we should be reading parts and portions of God's Word every day. We need that just as we need food. It is in this way we find God's truth revealed for daily living.

But we also need that food on Sunday as well. To many people the portion of the service that is ~~the~~ looked forward to the least is the sermon. In the past 15 or 20 years the question has been argued as to the relevancy of the sermon in the modern day church service. But it is just as much necessary today as it was in the first century church. The purpose of the sermon is to give us insights into God's love in our lives for the times in which we live. It is not a time for the preacher to show his intelligence or knowledge. But it is a time to teach about God and ~~with Him~~ and from that teaching comes worship.

(Illustration of college golden anniversary celebration)

The 50th anniversary celebration for a small college was being held with a service in the small chapel on campus. The chapel was packed with the teachers, trustees, students and college employees. After the preacher had delivered a short sermon, he stepped down from the pulpit and invited the congregation to share their thoughts and feelings with each other. "Could we begin with you, madam?" he said to an elderly lady sitting in the first pew. She was a cleaning woman in the science building. The woman arose, but when she looked around and saw all of the educated people present she froze. For some time she didn't speak. Finally, she said, "I know that my redeemer lives because He lives in my soul. Hallelujah." And then she quickly sat down. Everyone knew that something beautiful and beyond description had happened and there was a dead silence. Finally, the preacher broke the silence by saying, "I would like to affirm what our sister had just said. It is the deepest thing that can be said about the human spirit and about God. I rejoice to be in her presence. And all I can do is to repeat her words, "I know that my redeemer liveth because He lives in my soul, Hallelujah!"

True worship doesn't require education or degrees. It doesn't require anything special except an open heart and life to seek ~~the Divine Method~~ God in spirit and in truth. That is "The Divine Method," and God grants it to anyone who sincerely seeks Him. Are you able to truly worship God? Or do you feel that worship is something you have problems with? If that has been your experience, then try truly seeking Him in spirit, by letting His Holy Spirit guide and direct you. And then truly seek Him in His Word, His truth all week and then come prepared to meet Him again in His truth. I invite you to share your desires with Him this morning.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 26, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Lori Weisenstein and Robin Kaiser
+ + + + + ORDER OF WORSHIP 11:00 A.M. + + + + +

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Opening Hymn No. 337 "Praise to the Lord, the Almighty"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, our Father, we lift
our hearts to thee in worship. Cleanse our hearts and
our hands that we may ascend to thy Holy hill, and
worship the Lord in the beauty of holiness. We give
thee thanks for this opportunity to come before thee
and to confess our sins, to seek forgiveness, and to
vow anew to turn from our wandering from thy pathway.
Take from us all of those things which would keep us
from thee, for we ask these things in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 465 "Jesus, the Very Thought of Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Scripture: I Chronicles 16: 23-29
Sermon: "Worship: To Glorify"
*Closing Hymn No. 114 "Wonderful Grace of Jesus"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs.
Ellen Schildroth in loving memory of her brothers.
Danny Mangel will greet the congregation and our guests at
the door this morning.
Ushers for today are: Dick Mangel, Don Kingsley, Dick Dally
and Danny Mangel.

Attendance last Sunday was 114 with 23 visitors.
Nursery will be provided today by Mrs. Helen Riemer.
Shirley Thompson and Marilyn Snyder will be visiting the
hospital this week.

Hospitalized: Jane Massart in BMH - OUT
ELIE KORNROTH - KEIT PENN INT. CARE
We are still in need of two Liturgists for the Sundays that
the Pastor is on vacation. If you would like to take on
the challenge, please stop in the office or let the Pastor
know.

SOUP & SALAD vegetables are needed. Please see Phyllis Tait
or Lois Stokes. Beans are now in, but we will be needing
corn, potatoes, onions, cabbage, etc. Please keep us in
mind when your veggies are ready.

SUNDAY SCHOOL TEACHERS for nursery, youth, and high school
classes are needed. If you would like to take one of
these positions, please see Ginny in the office.

An invitation is extended to the congregation to the open
church wedding of Lori Penrod and Ron Wiles on Saturday
Aug. 1st at 4:30 P.M.

Beginning August 16th we will be having guest ministers and
speakers while the Pastor is away. We hope that you will
come out and hear their message and give your support.

August 16 - Rev. Albert Robinson
August 23 - Mark McCoy (portrayal of Jonah)
August 30 - Rev. Edward C. McCollough
September 6 - Chet Stauffer

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations you
have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

"Worship: To Glorify"
 Scripture: 1 Chronicles 16:23-29
 (Ilus Westminster catechism-Wat Chief end of man:
 Th chief end of man is 2 glorfy G & 2enjoy Him 4evr)
 (Ilus Rev. Earl Cannon & Happy Day parad honr of G)
 I Bliev can redly C wat plac G holds livs many peo
 Bt I also Bliev,many peo,many whom ch mems R not
 awar "chief end man 2 glorfy G & enjoy Him 4evr"
 Jus how do this?
 Wh brings 2 1st quest-Wat is G's glory?
 Glory-that wh worthy of prais or exaltatin
 & if this wat mean th only One capabl receiv is G
 But mayB contrdic when kno G alre dy poses Glory
 So 2undrst mus undrst few things bout G
 Ther 1st fact that G has inherent glory
 We dont giv 2Him,we cant giv 2Him Bcuz alre dy has it
 If no 1 evr gav G prais He wud stil B th glorius G
 He is Bcuz He was glorius B4 He evr creat any othr
 being
 2nd aspec G's glory is ascribed glory
 that is glory spokn in Ps 4instanc wen say=2giv glor
 2 God
 We cannot giv G anyth He duznt alre dy have
 but we shud acknow His glory,recogniz it & giv Him
 prais 4it
 That bring us 2-2nd quest-Why shud we giv G Glory?
 100th Ps say-It He who made us & not we ourselvs
 We shud giv G glory Bcuz He created us
 but also need kno He not only creat us,He has creat
 evrthing 2 giv Him Glory
 Lk natur & C many thing wh mak us want 2prais G
 su is/sunset;flowers;anims/birds,etc,etc
 Evrth in lif actul pt 2 creatr & giv caus 4 prais
 Him & giv Him glory due 2 Him
 But within this contex lern that sinc evrth/evrl
 bin creat 2 glorfy Him,whethr man kno or not,
 eventuly & inevitbly He wil B glorify by all
 Unblievrs may no desir 2giv Him glory,but they wil
 gud cas in pt is Pharaoh in lif of Isites
 G tol Mos fr encounter they wer hav w/him,He=God wud
 B Glorfy, & He was
 Ex 14:17-18=G prom wat wud hapn
 altho Pharaoh no honr G,or glorfy Him w/his lif,G
 was glorfy in his destructin
 We can C fr this G glorfy by man wilngly/unwilngl
 in lif/deth,but G no forc man 2giv glory out of fea
 G want us 2giv glory Bcuz we want 2;Bcuz we luv
 Him,not Bcuz we fear wat He can do 2us

glorify G Bgin w/salv & Bcuz He luv us,we want
 2luv Him
 so we seek 2hav persnl relatsip w/Him & that is why
 we cum 2gethr & wors
 We do so Bcuz we luv Him & want 2sho it
 As we seek G's glory we 4get bout our own & as hav s
 see in recen past ther thoz who musB in limelight
 w/ther nams on evrl's lips & R B heldup as ult in
 Xpianity & servic 4 th Lord
 (Ilus students"face shine" & D.L.Moody)
 Here is wher need undrst tru worships of G duz not
 think how much his wors is go 2help him in lif
 He duznt Bliev wors G is go 2increas busnes,or get
 get him ovrtim 2mak mor mony;no Bliev wors wil mak
 welthy,helthy,wise
 & he duznt Bliev silly things sum preach bout get
 all Bcuz wors G
 Tru wors is not concern w/wat peosay,think bout us,
 nor wil it giv us anyth in return
 tru wors is involv in only seek glory 4 G our Fathr
 & self taks bak seat
 But in ordr 2glorfy G,as always ther is pric 2B paid
 In buk Ex read grp peo paid dear pric 4 G's glory
 Mos cam dwn fr Mt & peo wors idol & he furius
 32:25-28=Thoz cal 2defen glory G had 2kil thoz they
 luv 4sak G's glory
 2stan 4th 4 G alway cost sumthin
 Js sed anyl want 2fol Him had lv mothr,fathr,sis,bros.
 hus & wivs
 no ment litrly 4sak thez relatsips & abandn thez
 peo & obligatins,but ment if any thme get in Ur way
 of serv Lord,need 2serv Lord in spit of them
 Imagin all us kno sum peo who no serv Lord Bcuz
 nothr membr famly hold them bak
 (Ilus Jew Dr. acpt Xp & famly 4sake him)
 It cost sumth 2B tru folowr of Js Xp
 If we R go 2 glorfy Him we hav 2B wil 2pay pric
 & tru wors is offshut of that luv 4 Him
 We want 2 glorfy Him,2luv Him simply Bcuz we cant do
 anyth else
 We wors not Bcuz we get anyth in return;or it wil
 enhanc our reputatin;we wors Bcuz we luv Him & R wil
 2tak wat world has 2 offr
 Do U luv Him lik that? Do U cum 2wors Bcuz U want 2
 glorfy Him?
 I invit U 2 kno Him 2fulest 2day

Westminstr Cat ask=

Wat is chief end of man?

chief end of man is 2 glorfy G & 2enjoy
 Him 4evr

(Ilus Rev. Earl Cannon,Vernon Bap Ch,Chic
 parad=Happy Day in honor of God)

Ex 17-18

(Ilud sudent,face shine & B.L.Moody)

Ex 32:25-28

(Ilus D. Friedman & acpt Xp)

"Worship: To Glorify"

Scripture: 1 Chronicles 16:23-29

(Illustration of Westminster Catechism)

The Westminster Catechism begins with the question, "What is the chief end of man?" It then gives the answer, ~~xxx~~ "Man's chief end is to glorify God, and to enjoy Him forever."

(Illustration of "happy day" parade)

The Reverend Earl Cannon of Vernon Baptist Church in Chicago expected 15,000 people would march in his ~~Happy Day~~ non-denominational "happy day" parade in honor of God. But he and the 214 policemen assigned to the activity were the only ones who showed up.

I believe we can readily see what place God holds in the lives of many people. But ~~ifx~~ I also believe that many people, many of whom are church members are not aware that "the chief end of man is to glorify God and to enjoy Him forever." Just how do we do this?

Which brings us to the first question that must be asked and that is, "What is God's Glory?" The word "Glory" simply means, "that which is worthy of praise or exaltation. So if Glory means that which is worthy of praise or exaltation, the only being capable of receiving such is God alone. But this may seem like a contradiction because we speak of God's glory which means that He already possesses that. Thus to understand this, we must understand a few things about God.

There is first of all the fact that only God has inherent glory. We don't give it to Him, we can't give it to Him because He already has it. If no one ever gave God praise, He would still be the glorious God He is, because He was glorious before He ever created any other being.

The second aspect of God's glory is ascribed glory. That is the glory that is spoken of in the Psalms for instance where it says to "give glory to God." We cannot give God anything that He doesn't already have. But we should acknowledge His glory, recognize it, and give Him our praise for it.

That brings us to the second question which is, "Why should we give God glory?" We read in the 100th Psalm, "It is He who hath made us and not we ourselves." We should give glory to God because He has created us. But we also need to know that not only did God create us, but He has created everything to give Him glory. We look at nature and we see many, many things which make us want to praise God. A beautiful sunrise or sunset; flowers that simply take our breathaway; beautiful animals, or birds; and much, much more. Everything in life actually points to the Creator and gives us cause for praising Him and giving to Him the glory due to Him.

But within this context we learn that since everything and everyone has been created to glorify Him, whether man may know it or not, eventually, and inevitably He will be glorified by all. Unbelievers may not desire to give Him

glory, but they will. A good case in point is Pharaoh in the life of the Israelites. God told Moses that from the encounter they were having with Pharaoh He, (God), would be glorified. And He was. In the 14th chapter of Exodus the 17th and 18th verses God promised what would happen, (read this). Although Pharaoh would not honor God, or glorify Him, with his life, God was glorified in Pharaoh's destruction. We can see from this that God is glorified by man willingly, or unwillingly, in life, or in death. But no man is forced to give God glory out of fear. God wants us to give Him glory because we want to; because we love Him, not because we fear what He can do to us. Glorifying God begins with salvation and because He loved us, we want to love Him. So we seek to have a personal relationship with Him and that is why we come together and worship. We do so because we love Him and want to show it.

As we seek God's glory, we forget about our own. As we have seen in recent weeks there are those who must be in the limelight with their name on everyone's lips and being held up as the ultimate in Christianity and service for the Lord.

(Illustration of several students and D. L. Moody)

A student once thought that he would impress D. L. Moody with his true spirituality. He had been in an all-night prayer meeting and he came to Mr. Moody and said, "Do you know where we've been? We've been at an all-night prayer meeting. See how our faces shine?"

Mr. Moody was unimpressed and quoted Exodus 34:29; "Moses knew not that his face shone."

Here is where we need to understand that the true worshiper of God does not think ~~how~~ how much his worship is going to help him in life. He doesn't believe that worshipping God is going to increase his business, or get him overtime on his job so he can pay his bills or buy more; he doesn't believe he is going to get wealthy; he doesn't think that it will give him fame and fortune; and he doesn't have all of the other silly things that some preachers are preaching will come to you if you worship God. True worship is not concerned with what others may say or think about us, nor that it will give us anything in return. True worship is involved only in seeking Glory for God our Father and self takes the back seat.

But in order to Glorify God, as always, there is a price to ~~pay~~ be paid.

In the book of Exodus again we read of a group of people who paid a very dear price for God's glory. Moses came down from the Mount where he had received the Law of God and found that the people had made an idol which they were worshipping. Moses was furious, and we read in the 25th verse, (read this through verse 28). ~~The people were called upon to~~ Those who were called upon to defend the glory of God had to kill people they loved for the sake of God's glory. To stand forth for God always costs something. Jesus said that anyone who wanted to follow Him had to leave father and mother, and sisters and brothers and husbands and wives. He didn't literally mean to forsake

these relationships, and abandon these people and obligations. He simply meant that if your mother or father, or your husband or your wife, or other members of your family stand in your way of serving the Lord, you need to serve the Lord in spite of them. I imagine all of us know some people who do not serve the Lord because another member of the family is holding them back.

(Illustration of Jewish doctor accepting Christ)

During World War II, Dr. Edward H. Friedman, a Jew was on duty in an overseas hospital. An American soldier by the name of Rothermel had just been brought in from the battlefield. His right leg was torn, his arms twisted, and part of his face was gone. As Friedman prepared for surgery, the young man said, "Don't worry Doc, Jesus is with me." Those words kept running through Friedman's mind during surgery as he worked on that mangled body. Later, as the exhausted doctor lay on his bunk, he asked himself, "Is Rothermel's Jesus my Jesus?" Then he began reading the New Testament, and as a result he accepted Christ as his Savior. After the war, Friedman informed his family that he had become a Christian. He had been told earlier that if he ever made that decision, as far as they were concerned he was dead. And this is what happened to him.

It costs something to be a true follower of Jesus Christ. If we are going to Glorify Him we have to be willing to pay the price. And true worship is an offshoot of that love for Him. We want to glorify Him, to love Him simply because we ~~are~~ can't do anything else. We worship not because we will get something in return, or it will enhance our reputation. But we worship because we love Him and are willing to take what the world has to offer. Do you love Him like that? Do you come to worship because you want to Glorify Him? I invite you to know Him to the fullest today.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor August 2, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Kelly Mangel and Wendy Norman

+ + + + +

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 373 "Praise the Lord, His Glories Show"

*Ascription

*Exhortation

*Confession (In Unison) Father, give us the Spirit Your

Son has promised us; to make us honest people again;

to know and face the truth; to see ourselves and

cease from laying our defections at your door; to

see your only goodness in our desperate need of

you. Forgive us through Jesus Christ our Lord. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 456 "My Jesus, I Love Thee"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: Acts 13: 44-49

Sermon: "Worship: Requires All"

*Closing Hymn No. 455 "I Am Thine, O Lord"

*Closing Chimes

*Benediction

*Postlude

+ + + + +

*Congregation Standing

+ + + + +

The beautiful flowers on the altar have been placed in honor of the marriage yesterday of Lori Penrod and Ron Wiles.

Mrs. Emogene Massey will greet the congregation and our guests at the door this morning.

Ushers for today are: Marty Henry, John Snow, Frank Crawford and Dan Bosko.

Attendance last Sunday was 104 with 11 visitors.

Nursery will be provided today by Mrs. Shirley Link.

Paul Riemer and Paul Campbell will be visiting the hospital this week.

> Hospitalized: Elsie Kornrumpf in West Penn Hospital

> SUNDAY SCHOOL TEACHERS are needed for nursery, youth, and high school classes. If you would like to take one of these positions, please let the office know.

Beginning August 16th we will be having guest ministers and speakers while the Pastor is on vacation. We hope that you will come out and support the church and hear the messages.

August 16 - Rev. Albert Robinson

August 23 - Mark McCoy (portrayal of Jonah)

August 30 - Rev. Edward C. McCollough

September 6 - Chet Stauffer

We have received the new address for Bill Pieringer, so we thought we would share it with the congregation. This will be effective about mid August.

Bill & Paula Pieringer

Tipple Hall Apt. B 303

Drew University

Madison, New Jersey 07940

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

Th reasn why peo mis Ch wen rains, is th
reasn why we hav ch

Wantd: men, womn, childrn 2sit in slitly
used pews Sunday morning.

S peo think a 30 min serm is 2long, so
they substut a 300 column Sunday paper

Evrbody has a reasn 4stay hom fr ch,
evn thoz who R here

If absenc maks th hart gro fondr, sum peo
ought 2luv ther ch grtly.

A certin cong had dwindld in siz so much
that wen th mistr sed=Dearly Bloved, th
spinstr in front row thot he was proposir
vss 42-43

Mt. 15:24=I was sent only 2 th lost sheep
of th hous of Israel.

Joshua 7:19

(Ilus people & lite for church)

1 picture: Acts 13:44-49
 us witticisms on worship)
 matter how defin wors it involv peo & th peo who
 s shud hav undrst wat wors is
 & Barn cum 2-Pisidia Antioch 2 pr & teach
 1) 13 gud exampl wat wors is & isnt
 2 B cum Syn 2wors & wen read Law ovr, ask 2 spk
 his norml 4visit digs
 ros & spk-giv brief histry Is. & then tol how Js
 ecogniz by them as th L fulfil Scrips=Law
 1 how Js put 2deth & resur
 hen urg peo acpt Xp & no rejec Him
 s 1st complet serm record by P=(othrs jus bit/piec.
 #2-43=result his preach
 44=almos whol city turn out, thez peo cam 2 wors
 45=but not evrl prep 2 wors
 Syn ther wer convert Jews, Gents, women & all thez
 o orthodox Jew rejec as hav no rt 2B ther
 o thot 2refut evrth P sed prior 2this tim
 46-47=P & B respons
 ik 2 pt out minstry 2B 2 Jews alon
 sed=I was sent only 2 th los sheep of hous of Is.
 Mt 15:24
 sinc Jew ldrs rejec Js, minstry giv 2 Gents who
 pt 4givnes sin, fredum
 s 48-48=stun effect hav on them
 cuz ther Blief=Jews, Gents, womn wors G, & want luv
 im Bcuz He luv them
 mus ask=How do we worship God?"
 lletins=ther many forms, this we hav
 n=prais 2 G, it 2lif thots, livs, harts 2ward Creator
 riptin=ascrib 2 G who we wors
 s part Ch Js Xp we asembl in His nam & sep us fr
 ny othr religin
 Our wors Xpian in natur, doctrin, in totality
 hortatin=Scrip urg peo seek G 4help our livs
 wat is help: Cum 2 Him 2 confes sin
 ther thoz Bliev shud no hav conf sin & reasn Bcuz
 if acpt Xp we R 4giv sins & no longer need 2confes
 t Jn 1:9 tel us=If we confes our sin, He is faithfl
 jus 2-4giv us our sin & 2clens us fr all unritnes
 Bsid wen confes sin, we giv Him glory
 nsesin actual serv 2 purps:
 t prep repent sinnr 4 wors & is an act of wors
 lus Achan in OT=Joshua 7:19)
 recogniz sin & confes it, Josh say G wudB glorfy
 confes sin is glorfy G Bcuz sho He alon Holy, w/out
 sin, & giv Him chanc 2luv us by grant 4givnes & clens

Assur Pardon:Scrip bas & nevr rt, priv man 2declat 2/
 he 4givs sin
 no man=ordain/unordain, pr, minstr, rabbi has authority,
 powr 2-4giv sins-Only G Can Do This
 we can only say=G wil grant U 4givnes if U tru rep
 s' ement of Praise:remind us who G is & sing G1 Pat
 wh ascrib 2 Trinty our prais
 2nd Hymn: pur 2direc thots 2prayr
 evn if hav voic lik frog-we R 2sing, lift voic 2-G in
 prais
 suml bin inspir by G giv holy thots, & thez shud lif
 harts 2Him, 2prias, glorfy Holy Name
 Prayer: not tim 4cong think bout roast in ovrn, wat do
 aftr ch; it tim 4 ALL us, collectivly lif harts B4 God
 as pastr pray word G plac on lips, shudB our thots
 as wel
 shudB in agrement w/wat B pray=sum ch say Amen, etc
 asking G 2act upon wat B prayed
 Duz anyl agree with statment? AMEN?
 Offering: 2giv G wat shud giv=10%
 ShudB giv lov, joy Bcuz want 2B obed 2 Him
 if giv grudg may as wel lv pocket/purs Bcuz G no
 want this respons 2 Him
 Doxology: Prais G 4all blesings & praise Tinity
 Anthem: 2lif harts in prep 4 G's Word & mesag
 Scrip/Sermon: part mos peo lk 4ward 2 in servic
 mos peo realy cum 4this rt? Wrong!
 this shud B 1 of hi pts of serv 4it fr Scrip &
 Serm receiv instruc giv guidelines 4 evrday livs
 fr Scrip & Serm lern G's plan 4our livs & thez giv o
 prtuntys 2mak decisin 2altr livs acordingly
 this why invitatin givn & shud B givn
 invitatin no jus 4salvatin, it is our respons 2wat
 G wud hav us do in lite of His Word
 All us hav adjusts shud mak & folo mesag hav chanc 2
 do so
 Hymn: clos servic w/hymn wh seek ty all serv 2gethr
 this folo by tim let H Sp work harts & respond acord
 Benedictin: this merly send in2 worl w/Trinty 2 direc
 us during wk
 In ord 4 wors 2B benficil mus bring complet selvs
 2it
 cannot cum angry, depair, but mus cum expectantly
 Expec=G wil lif our harts/burdns fr us & wen wors
 ovr wil hav experienc G in our midst
 (Ilus Xpian lites)
 that wat ch is; made up individ peo ea cary lite plac
 of wors; but if cum wrongly ch cannot lif lite fr abuv
 Ch is exsus cary lite in2 worl in wh liv & let lite
 continu shin, so men may G gud works & Glorfy Fathr
 who in hvn=wors Req All we hav, & req all us 2gethr

"Worship: Requires All"

Scripture: Acts 13:44-49

(Illustrations of witticisms on Worship)

The reason why people miss church when it rains is the reason why we have church.

Wanted: Men, women, and children to sit in slightly used pews Sunday morning.

Some people think a 30 minute sermon is too long, so they substitute a 300 column Sunday paper.

Everybody has a reason for staying home from church - even those who are here.

If absence makes the heart grow fonder, some people ought to love their church greatly.

A certain congregation had dwindled in size so much that when the minister said "Dearly Beloved," the spinster in the front row thought he was proposing.

No matter how you define worship, it still involves people and the people who worship should ~~xxxx~~ have a good understanding of what worship really is. Paul and Barnabas had come to Pisidian Antioch to preach and teach. In the 13th chapter of the book of Acts is a good example of what worship is, and what it isn't. Paul and Barnabas went to the synagogue to worship. When the reading of the law was finished, Paul and Barnabas were invited to speak. The custom in the synagogue was to extend an invitation to a noted visitor to speak if he so desired. So Paul arose and began to speak. He gave them a brief history of the people of Israel. Then he told them of Jesus and how He was unrecognized by the Jews as the One fulfilling the scriptures they read and revered. He told how Jesus was put to death and was resurrected from the dead. And then Paul urged his listeners to accept Christ and not reject Him. Here is recorded ~~the first full sermon~~ for the first time a complete sermon of Paul. ~~xx~~ Up to this point there have only been recorded bits and pieces of Paul's messages. And the result of his preaching is told in the 42nd and 43rd verses, (read these).

And because of how Paul's message was received we read in the 44th verse, "And the next sabbath nearly the whole city assembled to hear the Word of God."

Almost the whole city turned out to hear God's Word preached. These people came to worship

But not everyone there was prepared to worship God. And Luke records in the 45th verse, "But when the Jews saw the crowds, they were filled with jealousy, and began contradicting the things spoken by Paul, and were blaspheming."

There were in that synagogue, Jews who had come to accept Christ as their Messiah; then there were Gentiles who had also accepted Christ; and there were women who had gladly heard the liberating words of life. All of these people the orthodox Jews rejected as having a right to be there. So they sought to refute everything which Paul had said prior to this time.

So we read of Paul and Barnabas' response in verses 46 and 47, (read these). They were quick to point out that their original ministry was to be to the Jews alone. Jesus proclaimed to the Jews when He was preaching, "I ~~have~~ was sent only to the lost sheep of ~~the~~ house of Israel," Matthew 15:24.

But since the Jewish leaders rejected Jesus, and they would not ~~have~~ recognize Him as the fulfillment of all that God had prophesied and planned, the ministry of Jesus was given to the Gentiles who readily accepted the freedom from the bondage of sin which it gave.

We can see the stunning effect it had upon them as we read the 48th and 49th verses, (read these). Because of their belief these people, Jews, and Gentiles, and women, worshiped God. They worshiped Him because they learned of His deep love for them and they wanted to love Him in return.

So once again we ask the question, "How do we worship God?" I'd like you to take your bulletin that you have this morning and let's look at them together. There are many forms of worship and the one we use is only one of them. This form of worship which we use is a combination of many of those forms and it ~~is~~ gives us ~~xx~~ much or most of that which a worship service should have. Our service opens with a hymn. Most often this ~~is~~ a hymn of praise. Its purpose is to lift our thoughts, our lives, our very hearts toward our Creator.

Next there is the Ascription. This merely Ascribes to God, just Who we worship. As a part of the Church of Jesus Christ, we want to worship as Christians. Thus, the Ascription sets our worship apart from that of any other religion. Our worship is Christian in nature, in doctrine, in its totality. Next we have an exhortation. This is a Scriptural urging to seek God for His help in our lives. And what is that help? It is our coming to Him to confess our sin. There are many who believe that a Prayer of Confession is not necessary in a Christian congregation. The reason being that through Christ we are forgiven of our sins and we no longer need to confess in this manner. This reasoning is accurate, but we need to be reminded that although if we have accepted Christ as our Lord and S^{avior}, we still need to come to Him in humble confession. John 1:9 tells us, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. And beside that when we confess our sins we give Him glory. Confession actually, ~~confession~~ serves two purposes. It prepares the repentant sinner for worship, and is an act of worship. We have an Old Testament illustration which shows us this. We read this in the book Joshua the 7th chapter.

~~Achan~~ Achan disobeyed God by stealing treasure from the city of Jericho and hid it in his tent. Because of his sin, the entire nation of Israel suffered. They were defeated in the battle at Ai, which showed that God cannot bless sin. Joshua sought to find the sinner from all of the people of Israel and was directed by God to the tribe of which Achan was a member, and from there

to Achan himself. When Joshua discovered who the culprit was he said as we read in the 19th verse of chapter 7, "My son, I implore you, give glory to the Lord, the God of Israel, and give praise to Him; and tell me what you have done. Do not hide it from me."

by recognizing his sin and confessing it, Joshua was saying that God would be glorified. Confessing sin is glorifying God because it shows that He alone is Holy, without sin, and it gives Him the chance to love us by granting us His forgiveness and cleansing.

Next we have the Assurance of Pardon. This is Scripturally based and is ~~xx~~ never the right or privilege of man to declare that he forgives sin. Only God can do that. No man, ordained, or unordained, priest, minister or rabbi, has the authority or power to forgive sins. Only God can do that and so as humans we can only say, God will grant you forgiveness if you truly repent. Following this we have a statement of praise. This reminds us just Who God is and to be mindful, we sing the Gloria Patri which ascribes to the TRinity our praise.

Following this we sing our second hymn. ~~which is~~ The purpose of this hymn is to direct our thoughts to God as we will be coming to Him in prayer. And incidentally, even if we have a voice like a frog, we should sing, lift up our voices to God in praise. Someone was inspired by God to give us these holy thoughts and they in turn should lift our hearts before Him, to praise Him and glorify His Holy Name.

Next is the morning prayer. This is not a time for the congregation to begin to think about the roast in the oven at home, or what we will be doing after the service. It is a time when ALL of us, collectively lift our hearts before God in prayer. As the pastor prays, the words God has placed upon his lips should be our thoughts as well. We should be in agreement with what he is praying. That is why in some churches you will hear many people vocally saying something like, "Yes, Lord," or "Amen," or something along those lines. Those individuals are merely agreeing with what is being prayed and asking God to act upon it. Does anyone agree with that statement?

Following the prayer we have the opportunity to give God ~~what~~ material evidence of how we want to glorify Him. This is the offering and it should be at least a tithe. That is ten-percent of our monetary blessings from God. It should be given in love and joy, because we want to be obedient to Him. If we give it grudgingly we may as well leave it in the purse or pocket, because God doesn't want that response to Him.

And then following the offering we sing the Doxology which again is a hymn of praise to ~~the Trinity~~ God for His blessings and a hymn of praise to the Trinity.

Then most of the time we have an anthem or special music which is to lift our hearts to prepare to hear from God's word and the message from that Word.

Following the anthem or special music is the portion of the service ~~next~~ which is the most longed for, the Scripture and Sermon. For most people this is the part of the service they really came for. Right? Wrong! This portion of the service is the part that most people would gladly do without. There are many reasons for that and some of them are legitimate. But it should be one of the high points of the service. For it is from the Scripture and the Sermon that we receive instructions that give us guidelines for our everyday lives. It is from the Scriptures and the Sermon that we learn of God's plans for our lives and these give us the opportunity to make a decision to alter our lives accordingly. This is why an invitation is given and should be given. The invitation is our response to what God would have us do in light of His Word. That is why the invitation is not just for the acceptance of Christ. All of us have other adjustments we should make and following the message we should have the opportunity to do so.

We close our service with a hymn which seeks to tie all of the service together. This is followed by a time to let the Holy Spirit work in each heart and each life in response to the worship of that morning, or whatever time the service is held. And then we have the benediction which merely sends us out into the world with The Father, Son, And Holy Spirit to direct and guide us through the week.

But in order for the worship service, regardless what its format to be beneficial to any of us, we must bring to it our complete selves. We cannot come in a state of anger, or despair, or any of the other emotions which beset each of us. We must come expectantly. That is, expecting that God will lift our burdens from us; that when the worship is over we will have experienced God in our midst.

(Illustration of church without lights)

An American travelling in Europe tells of being invited to go to church in Switzerland on a Sunday evening. He tells how it was twilight and there were no lights in the church and he wondered how they would see. ~~xxxx~~ ~~xxxxxxxxxxxxxxxx~~ The family he came with had a lantern, but he knew that would not light the whole church. As he stood at a window and looked out, he saw a light here and a light there, and each one was moving toward the church. As each of them took their place inside, the church was soon lit with light. Then, after the service, each worshiper took his light with him into the night. And he could see them going down the paths to their homes.

That is what the church is. It is made up of individual people, each carrying his light to the place of worship. But if we come and bring with us anger or hatred, or whatever, the church cannot be lit with the Light from on high. And then the church is each of us carrying our light out into the world in which we ~~lives~~ live and letting our light continue to shine, so men may see our good works and glorify our Father who is in heaven. Worship, requires all that we have, and it requires all of us together.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor August 9, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Wendy Norman and Kelly Mangel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Opening Hymn No. 376 "Glorious Things of Thee Are Spoken"
*Ascription
*Exhortation
*Confession (In Unison) Father Almighty, we come to you asking for help. Our lives reflect the lack of light in them by the very gloom around us. We are filled with anxiety, pessimism and doubt. We look to other humans for hope and fulfillment. We seek joy in all manner of things, but find no joy. We are filled with a sense of need and yet, are not ready to seek help from beyond ourselves. Help us to know that we are each sinful, and our need is always you. Forgive us, and grant your love now and always. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 466 "What a Friend We Have in Jesus"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray

Prayer
Offering
Offertory
*Doxology - page 382
Scripture: Exodus 34: 29-35
Sermon: "Worship: Visible Results"
*Closing Hymn No. 462 "Living for Jesus"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Gottlob Kradel in memory of their sisters. Mrs. Sandy Shepeck will greet the congregation and our guests at the door this morning. Ushers for today are: Sandy Shepeck, Deb Melton, Helen Crouse, and Judy Vinroe. Attendance last Sunday was 98 with 10 visitors. Nursery will be provided today by Lori Weisenstein. Marty Henry and Rob Vinroe will be visiting the hospital this week.

X Hospitalized: Mike Brinker in Children's Hospital
Elsie Kornrumpf in West Penn

SUNDAY SCHOOL TEACHERS are needed for nursery, youth and high school classes. If you would like to take one of these positions, please let the office know.

X The Pastor will be leaving for vacation this afternoon. If you have any need of any kind, please call Ginny at home or at the church office and she will assist you. Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

(Ilus B. Franklin & plastr)

Lev 10:3

1st result = G is Glorified - LEV 10:3

2nd result = peopl purified - VSS. 29-30
TRANSFIG.

3rd result = church is edified - CHAWC

4th result = people R evangelized

(Ilus man/wife, dog Africa)

"Worship: Visible Results"

Scripture: Exodus 34:29-35

(Illustration of evidence as proof)

Benjamin Franklin in his experiments discovered that plaster sown in fields would make plants grow much better. But try as he might, he could not convince anyone that this was a truth to be tried. Everyone argued with him and he couldn't convince anyone. So he dropped the matter and said no more about it. But early the next spring he went into his field and sowed some grain. But near the path where people would walk by he traced some letters in the ground with his finger. Then he put plaster into the letters and then he sowed the seed. After a week or so the plants began to spring up. His neighbors who passed that way began to notice that some of the plants were a brighter green than the rest and were much healthier than the rest. Then they noticed these green plants stood out by spelling out the words, "This has been plastered." Benjamin Franklin didn't have to argue with his neighbors anymore about the benefits of plaster in the field. All season long those plants grew far beyond the rest and spelled out the words, "This has been plastered," for all to see.

Jesus said, "By their fruit you shall know them." Franklin's theory is a good example of this. And what this points out to us is that something can be proved with hard and fast evidence. The same can be said for "Worship." For a few weeks we have been looking at the different aspects of "Worship," and today we conclude our look by looking for "Visible Results" which should be evident from true worship.

The very first ~~thing that~~ result that can be observed when people worship as God requires is that God is glorified. Worship is first and foremost, ascribing glory to God.

Moses had been on the Mount receiving the Law from God. When he came down ~~ix~~ from the Mount it was evident that he had been in the presence of God. God had told of this as Moses wrote in the book of Leviticus chapter 10 and the 3rd verse. We read: "By those who come near Me I will be treated as holy, and before all the people I will be honored."

This took place when Moses appeared to the people of Israel. We learn of this in the 29th & 30th verses of this Scripture, (read these). The people of Israel were brought to the realization that when they were in the presence of God it worked a change in their lives. No man could come into the presence of God and remain the same. The glory of God had rubbed off on Moses as it were and his face glowed. This is the same glow which Peter, James and John saw when they were at the Transfiguration of Jesus on the Mount. This is the same glow that will be evident in ~~the~~ eternity when each believer stands in the presence of God. This is the glory Paul says will be revealed in us. True worship glorifies God, but it also has the effect of showing in the life of the worshiper for God leaves His mark upon those who worship Him. It may not be in a glowing face like that of Moses, but it will be evident somehow in our lives.

Then when believers worship God as He should be worshiped, the believers are

purified. ~~The~~ David tells us in the 24th Psalm that the only way anyone can ascend the hill of the Lord, or to come into His presence, is to have clean hands and a pure heart. Worship demands purity and when a believer comes into the presence of the Lord, it affects a change in his life and lifestyle. No one can truly worship God and not seek to become more Christlike. The very holiness of God before whom we stand demands a more holy life from us. It doesn't mean that we are righteous in our own way or perfect before God, because of ourselves this is not possible. But it means that through Christ we have His righteousness, and He makes us perfect in God's sight. And because of this we want to live more holy lives.

Then another "Visible Result" is that the church is edified. That means it is changed. ~~If we worship~~ Your worship as an individual will affect not only your life, but the life of the church as well. We may have never looked at our worship in this light. But if ~~your~~ your worship as an individual is acceptable ~~to~~ the church will be strengthened, but if it is unacceptable it will be weakened. How we worship individually while we are here, determines the success or failure of us as a congregation.

Moses experienced the richest and most meaningful worship anyone could experience. When he came from the presence of God, his face shone. That means he was transformed in the presence of God. We should be transformed as well. If the corporate worship of the congregation leaves people unchanged, we are not truly worshiping. What we do here and say here should spur us on to obedience, into transformation, and the whole congregation is edified, or changed by it.

One other "Visible Result" is that the lost are evangelized. That means that not only is the Gospel of Jesus Christ preached, but those who do not know Him as Lord and Savior are given the opportunity to accept Him as such.

God's plan of redemption always was at the root of worship. In the Old Testament the ~~temple~~ tabernacle worship, the temple worship all gave evidence that the people worshiping belonged to God. To outsiders it was evidence that they were ~~xxx~~ set apart for His use and service. It gave the outsiders the chance to become a part of that family if they so chose. So we can see from this that evangelism has always been ~~the~~ a part of the worship of God. It gives the worshiper a chance to be redeemed, and it gives those who worship God to reach out to others with the message of salvation.

(Illustration of man/wife in Africa & dog leading man to church)

A former missionary to Africa, James King tells of an unusual true story that took place in one of the churches he served. A woman came by herself to every service. But she was accompanied by a mongrel dog. He would come into the church and sit beside her during the service. She sat on an outside seat next to the aisle. At the conclusion of the service, when the invitation had been given by the pastor to come for prayer -- the dog would come along and take his place beside her at the altar rail. But the lady's

husband was a hard man and abused her. He didn't agree with her Christian life-style. ~~One~~ day he actually beat her to death. At the funeral, he forbid her pastor to conduct a Christian funeral for her. So after her death and burial only he and the dog were left. He noticed that on the first Wednesday evening the dog disappeared about 7:00 and didn't reappear for about 2 hours. Then it happened again on Sunday morning about 9:00 A.M. and the dog didn't come home until about 12:30. The same thing happened on Sunday evening.

The curiosity of the man was aroused and so he decided to follow the dog to see where he went and what he did. So when the dog took off the next Sunday he followed, but he had to hurry to keep up. The dog made straight for the little church -- he went in and took his usual seat by the aisle while the service went on. At the close of the service the man who had taken a seat in the back, saw the dog come forward and take a place at the altar where his wife had prayed. The man was so touched in his heart that he too went forward and gave his life to Christ. Now the dog goes to church with a new master.

God can use true worship to bring forth "Visible Results." But each person who worships God needs to seek to truly ~~love Him~~ worship Him each day of life. And if each believer will truly worship Him and seek to Glorify Him, will seek purity in his life & will strive to be edified, each believer will want to share what he has with others so they may have it too. Then Worship will have "Visible Results."

I invite each of you to seek to worship God with your very life and produce the "Visible Results" which God desires from each of us.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor September 13, 1987

Liturgist, Dick Mangel
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis and Mike Gamble

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Welcome

Invocation:

Liturgist - Into this Holy place we have come to
proclaim the love of God, our Father.

Congregation - Thank you our Heavenly Father for
bringing us together in the name of our
Savior Jesus Christ.

Liturgist - We have gathered here today to praise our
Savior for all he has done for us.

Congregation - Lord we owe you many thanks for the
many blessings you grant to each of us.

Liturgist - Lord, you love us and we know that because
of the love you share with us. Your Son
is our risen Savior because of what you
have done.

Congregation - By your preserving love, grant us your
forgiveness. Guide us and keep us in your
everlasting care.

All - And now we ask for your presense as we seek to
glorify you. In Jesus name we pray. Amen.

Program of Songs and Praise by:
"THE MAZZANT FAMILY"

Offering

Offertory

*Doxology - page 382

Promotion of Sunday School Stutdents

Promotion Prayer

Songs of Praise to our God: II Corinthians 5:21

Benediction

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Marge Smiley in loving memory of her parents.

Mr. & Mrs. Howdy Bolam will greet our members and guests
at the door this morning.

Ushers for today are Helen Riemer, Phyllis Tait, Shirley
Thompson and Alma Dally.

Attendance last Sunday was 84 with 5 visitors.

Nursery will be provided today by Mrs. Sue Gamble.

Shirley Thompson and Marilyn Snyder will be visiting
the hospital this week.

RALLY DAY LUNCHEON will be held in the hall immediately
following the service this morning. It is open to all
of members and friends.

MONDAY - Property Committee meeting at 10:00 A.M.

Finance Committee meeting at 7:00 P.M.

TUESDAY - Sunday School teachers and helpers meeting at
7:00 P.M.

THURSDAY - Choir practice at 7:00 P.M.

Golden Circle will have its fall picnic on the 16th at the
home of Lois Stokes. Please bring a salad.

Mary Martha Circle will meet Thursday morning at 10:30 in
Rehoboth Hall. We extend an invitation to any woman of
the church to join us.

New Acolytes will have their try-outs today immediately
after the service.

Lay, Life and Work Committee will meet for a brief get-
together in the office after the service.

Apple Butter is scheduled for September 25 and 26th. We
need all the help we can get so please mark your
calendar and give us a helping hand. We will start
at 8:00 on Friday cutting up the apples.

Hospitalized: Ann Williams in North Hills Passavant
Room 526 9100 Babcock Blvd.
Pittsburgh, Pa. 15237

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 20, 1987
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 87 "Leaning on the Everlasting Arms"

*Ascription

*Exhortation

*Confession (In Unison) God, our Father, you are coming in power to bring nations under your rule. We confess that we have not expected your kingdom. We have lived casual lives, and ignored your promised judgement. Judge us O God, for we have been slow to serve you. Forgive us, for the sake of your faithful Son Jesus, our Savior, whose triumph we want and eagerly wait for. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 581 "It Is No Secret"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: II Chronicles 6: 36-40

Sermon: "The Missing Ingredient"

*Closing Hymn No. 576 "Thou, Whose Purpose Is to Kindle"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Genny Nohach and daughter Beverly in loving memory of Nick.

Mr. & Mrs. Joe Youngblood will greet our members and guests at the door this morning.

Ushers for today are: Rob Vinroe, Rick Vinroe, Jeff Snyder. Attendance last Sunday was 107 with 11 visitors.

Nursery will be provided today.

Paul Riemer and Paul Campbell will be visiting the hospital this week.

Hospitalized: *JEFF ARNOLD, LARRY FLEISCH*

THURSDAY = Choir Practice at 7:00

= begin to cut up apples at 6:30 P.M.

FRIDAY - begin to cook apples and continue to cut up apples at 8:00 a.m. Wake up early!

SATURDAY - we need lots of help to get the apple sauce started to cook. We will begin at 6:00 a.m.

FIDELITY BIBLE CLASS will begin its fall season with a tureen dinner on Monday September 21st at 5:30 P.M. in Rehoboth Hall. Please bring your own table service.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

"The Missing Ingredient"
 Scripture: 2 Chronicles 6:36-40
 We spen tim defin wors; in series saw many asp wat wors
 consis of; but wors only Bgin 4 individ/cong & unfort
 thing is ther mis ingred in livs indiuid Blievr &
 many congs.
 This examp seen livs Jew peo & corporat wors
 1) av bilt is in2 stronges powr erth; defeat enmys &
 no only strong militarily but economcly
 They held welth worl ther treasurys
 K Sol suced fathr & cary gathr welth/powr grtr heights
 bilt magnif structur kno as=Sol's Temple & here 4-1st
 tim Jew had perm site 4 propr wors of G
 on completin temp, Sol assembl peo & consecrat edific
 Sol knu harts peo; awar pas histry so in prayr ded he
 names things mite do & how mite act 2ward G
 vss 36-40=sumatin of prayr
 Sol knu=Missing Ingrid" in livs peo wh may lain dorm
 at this tim, but wh wud ris 2surfac in futur
 Thez peo wer welthy in wordly guds & lak littl fud
 cloth & evr thing els worlds guds
 had jus bilt huge, but ifl hous of G & wer on top
 of world
 Thus as in such circum th need 4sumth Byon selvs
 was not necessary
 Afrt all, had dun this selvs & G sun 4got, if not bin
 alrday
 All this Sol knu & so prayr was if/wen cam bout compl
 & if Bcu bakslid fr G end up B captur & takn way,
 wud G hear ther cry 4help & sav them!
 As read on we C G herd & then gav ansr
 lk vs 14 chap 7=G says=IF MY PEOPLE
 't is conditinal, & isnt automatic
 i. is=IF thoz who nam, nam of G, & wat is conditin:
 SHAL HUMBL SELVS & ment had 2cum 2plac in ther livs
 wher acknow cudnt handl circum & it all Byon them
 If they humbl selvs, & then wud PRAY & SEEK MY FACE
 & TURN FR ther wicked ways
 G's return 2ther mids was predicat on fac had 2seek
 Him completly
 Th Miss Ingrid livs peo of Is was a lak of G
 Sol use wisdm G endow was simpl ask G 4 Reviv! wen
 peo fel away
 & Mis Ingrid society 2day is Revivl-we can wors G all
 want privatly/corpatly, but if harts no atun 2 G as
 shudB wil still hav doubt of sp lac in society/worl
 Revivl wat need natin 2day & in partic w/in Xpian Ch
 polticins canot solv probs our natin apart fr G
 It wil tak outpour G's H Sp w/in society & can only
 cum bout thru ferv seek G by evr persn claim 2Bliev

bring revivl our day ther least 2uing wa we as 2/
 individs & as cong mustB bout
 1st prereq=we truly thirst 4renewal & reviving
 need cum 2-G in stat sp broknes=Hpsa urg peo 2brk
 up fallow grnd
 Fallo grnd=hard grnd beat dwn rain/sun/walk=nuthin gro
 it grnd made hard by lif & harts clos & can walk by
 () Priest & Levite & only hart softn by G can Reviv
 2nd prereq=Is 2 seek G w/all hart & soul
 seek of G involv kno on persnl basis; serv in daily
 livs & w/in ch; luv Him 2exten He tak preced ovr our
 desirs 4pleasur & fun wen thoz desirs crowd Him out;
 & mean felship w/Him evr day moment by moment
 XXXXXXXXXXXXXXXXXXXXXXXX
 How can revivl tak plac in our "Xpian natin" if all
 hav & evr hope 2B made posibl by Visa/Mastcard?
 we mus turn atitud rnd & seek G w/boy & soul
 3rd prereq=seriuly engag in prayr
 Jon Edwards=quote bout prayr
 this 2nd thing G requir fr His peo=1st=Humb1, & nex
 was 2pray
 Prayr & expl how 2many neglec until needed
 (Ilus revivl New York city brot bout by prayr)
 can nevr emph enuf need of prayr & yet many congs only
 smal handful membs engag in prayr reg basis
 G says=READ vs 14-IF
 4th prereq=repentenc & confessin of sin
 2confes is 2simply agree w/G & wat think our sins
 repentenc mean soro 4sins & turn fr them
 This mesag Jn Bap=Repent 4kingdm G at han
 Js cam & pr repent/confes 2Bcum part kingdm of G
 (Ilus Revivl Saskatoon, Saskathuan Canada Bcu 2 bros,
 Irivid Blievr/congs canot gro if ther peo/grps w/in
 w... is of ch who hate lnothr or R unforgiv
 wors is outpour of luv 4 G
 but in ordr 4wors 2reach hart of G, ther musB genuin
 seek of G, ask 4clens & heal; ask Him 2stir us up &
 reviv us
 Is Ur lif rite w/G 2day?
 Is Ur hart turn 2ward Him?
 R U genuinly seek ~~XXXXXX~~ Health/Growth of
 this cong?
 Or is ther part Ur lif need chang?
 I invite ea U 2serch Ur harts & if G's H Sp ~~xxx~~ so
 movs U 2cum 4ward & seek 2renu Urself w/G

1st prerequisite=TRULY THIRST 4RENEWAL/REVIVING

2nd prerequisite=2SEEK G W/ALL HART & SOUL

3rd prerequisite=SERIOUSLY ENGAG IN PRAYR

Jonathon Edwards Grt Awakn mid 1700's

WEN G HAS SUMTHIN VERY GRT 4 HIS CH, IT IS HIS WILL
 THAT THER SHUD PRECED IT TH EXTRAORDINARY PRAYERS
 OF HIS PEOPLE

Ilus Jeremiah Lanphier & prayr meet=Fulton St nnon
 1858 revivl

Princeton 40 % convert; 18 % entr fultim Xpian serv

4th prerequisitie=REPENTENCE & CONFESSION OF SIN

"The Missing Ingredient"

Scripture: 2 Chronicles 6:36-40

Text: 2 Chronicles 7:14

We spent some time defining worship. In that series we saw many aspects of what worship consists of. But worship is only the beginning for the individual, and collectively for the congregation. The unfortunate thing is that there are many worshipping individuals; and there are many sincere and worshipping congregations. But there is a "Missing Ingredient" both in the lives of ~~the~~ most individual believers and in ~~the~~ most congregations.

This ~~ix~~ example is seen in the lives of the Jewish people and in their corporate worship. King David had built Israel into the strongest power on earth. They had defeated all of their enemies. They were not only strong militarily, but economically. They held the wealth of the world in their treasuries. And King Solomon who had succeeded his father David, had carried the gathering of wealth and power to an even greater height. But he had also built the beautiful and magnificent structure known as "Solomon's Temple." Here, for the first time the Jews had a permanent place where the proper worship of God could take place. So it is that upon completion of that temple, Solomon assembled the people and sought to consecrate that edifice.

But Solomon knew the hearts of his people. He was aware of their past history. So in his prayer of dedication he names before God the things they might do and how they might act toward God. Thus it is that we read in the summation of that prayer, (read verses 36-40). Solomon knew of the "Missing Ingredient" in the lives of the people which may have lain dormant at this time, but which would rise to the surface in the future. These people were wealthy in power and in the world's goods; they lacked little in food, clothing, and every thing else of the world's goods; they had just built this huge and beautiful house of God; and they were on top of the world so to speak. And as in all such circumstances, the need for something beyond themselves was not necessary. After all, they had done all of this themselves and God was soon to be forgotten if He hadn't been so already. All of this Solomon knew and so his prayer was that if and when this came about completely; and if because of their backsliding from God they ended up being captured and taken away captive; would God hear their cry for help and save them?

And we read in the succeeding verse of the 7th chapter that God heard the ~~prx~~ prayer of Solomon and look at His answer in the 14th verse. God says, "IF My people." It is conditional. It isn't automatic. It is "IF" those who name the name of God. And what is the condition? "Shall humble themselves." That meant they had to come to the place in their lives where they acknowledged they couldn't handle their circumstances and it was all beyond them. ~~th~~ IF they humbled themselves, and then would "Pray, and seek My face, and turn from their wicked ways." All of God's return to their midst was predi-

cated on the fact that they had to seek Him completely. The "Missing Ingredient" in the lives of the people of Israel was a lack of God. And Solomon using the wisdom God had endowed him with was simply asking God in his prayer of dedication ~~for~~ for Revival when the people fell away.

The "Missing Ingredient" in our society today is REvival. We can worship God all we want whether privately or corporately, but if our hearts are not attuned to God as they should be we will still have the drought of spiritual lack in our society and world.

Revival is what is needed in our nation today and in particular within the Christian Church. Our politicians cannot solve the problems of our nation apart from God. It will take an outpouring of God's Holy Spirit within our society and that can only come about through the fervent seeking of God by every person who claims to be a believer. To bring about revival in our day there are at least four main things which we as individuals and as a congregation must be about.

The first prerequisite is that we truly thirst for renewal and reviving. We need to come to God in a state of spiritual brokenness. One of God's prophets Hoseas, urged God's people to break up their fallow ground. Fallow ground is that ground which has been beaten down by the pounding down of the rain and the hard baking of the sun. It is ground that is hard and nothing will grow in it until it is properly plowed and harrowed and prepared. It is ground in our lives that has become completely hardened. We can compare it to hardened hearts that can look at the needs around us and walk by on the other side like the priest and the Levite in the parable of the Good Samaritan. It takes a softening of our hard hearts to let God in and this is what will bring about Revival.

The second prerequisite is a seeking of God with all of our heart and soul. The seeking of God, involves knowing Him on a personal basis; serving Him in our daily lives and within His church; loving Him to the extent that He takes precedence over our desires for pleasure and fun when those desires crowd Him out of our lives; and it means fellowship with Him each day, moment by moment. Unfortunatley, God is only thought of on several occasions in the majority of believers lives. Those moments are upon awaking in the mroning, at mealtimes when we should pray, and at night when we go to bed. The rest of the time we mostly never reflect upon His goodness to us in all He gives us, or in what we have surrounding us from His love. How can any revival ever take place in our so called "Christian nation," if all we have and are and ever hope to be is made possible by Visa of Mastercard? We must turn this attitude around and seek God with all our heart and soul. The third prerequisite is that of seriously engaging in prayer.

Jonathon Edwards the preacher who is credited with being instrumental for the revival in the mid 1700's called, "The Great Awakening," said:

"When God has something very great for His church, it is His will that There should precede it the extraordinary prayers of His people."

That is the second thing which God said He required from "His people." First, they were to humble themselves. And next they were to pray. Too often prayer is only entered into when all other avenues have been exhausted. Instead, it should be the first thing anyone does to receive God's direction and help.

(Illustration of "revival of the united prayer meeting").

In New York city a businessman by the name of Jeremiah Lanphier had a deep desire to have a revival take place in that city. For a period of time he prayed alone. But then five other businessmen joined him and at the noon hour they prayed together. This was called the "Fulton Street noon prayer meeting." After a period of time there were 6,000 who met daily for prayer in Jayne's Hall. And in 1858 revival broke out in New York City, but before ~~its influence~~ it ended its influence was felt all across America. It was known as "The revival of the united prayer meeting." Its influence reached Princeton University where 40% of the students were converted and 18 % entered full-time Christian ministry.

We can never emphasize prayer enough and yet in most congregations only a small handful of the members engage in prayer on a regular basis. God says, "If My people which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their evil ways; then I will hear from heaven," 2 Chron. 7:14.

The fourth prerequisite is repentance and confession of sin. To confess is to simply agree with what God thinks of our sin. Repentance means a sorrow for those sins and a turning from them. This is what John the Baptist called for as the messenger preceding the Messiah Jesus Christ. His message was to repent for the kingdom of God is at hand. And Jesus came on the scene and preached confession and repentance to become a part of the Kingdom of God. In our 20th century there was a revival which started in Saskatoon, Saskatchewan, Canada and it came about because two brotheres within the same congregation who had refused to speak to each other for over 20 years were convicted of their sin and embraced in the middle aisle of the church. Others followed suit and that revival swept across Canada and the northern part of the United States. Individual believers and congregations cannot grow if there is within the lives of the people and the walls of the church those who hate others; or who are unforgiving. Worship is the outpouring of our love for God. But in order for worship to reach to the heart of God, there must be a genuine seeking of God asking for cleansing and healing; asking Him to stir us up and revive us.

Is your life right with God today? Is your heart turned toward Him? Are you genuinely seeking the health and growth of this congregation? Or is there a part of your life that needs to be changed? I invite each of you to search your hearts and if God's Holy Spirit so moves you, to come forward and seek to renew yourself with God.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor September 27, 1987
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
Acolytes: Lori Weisenstein and Robin Kaiser

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 377 "Joyful, Joyful, We Adore Thee"

*Ascription

*Exhortation

*Confession (In Unison) O Lord, have mercy upon us for our miserable offenses against Thee. Spare thou those O God, who confess their faults. Restore those who are penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy Holy name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 279 "Savior, Thy Dying Love"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Dedication of Infant - Angela Link

Scripture: Genesis 35: 1-8

Sermon: "Follow The Leader: Jacob"

*Invitational Hymn No. 109 "Whiter Than Snow"

*Closing Chimes

*Benediction

*Postlude

+ + + + +

*Congregational Greeting + + + +

The beautiful flowers on the altar have been placed by Mrs. Phyllis Tait and Beth in loving memory of Bob.

Mrs. Mid Diefenderfer will greet our members and friends at the door this morning.

Ushers for today are: Dick Dally, Danny Mangel, Don Kingsley and Dick Mangel.

Attendance last Sunday was 109 with 7 visitors.

Nursery will be provided today by Mrs. Sue Gamble.

Marty Henry and Rob Vinroe will be visiting the hospital this week.

Hospitalized:

MONDAY - Elders meeting will be held at 7:00 P.M.

THURSDAY - Choir practice at 7:00 P.M.

Dates to Remember: October 7 - Council meeting at 7:00
October 13 - Sunday School teachers will meet at 7:00 P.M.

> SOUP & SALAD DAY is October 13th. Tickets are now available from the Circle Chairman. Price is \$2.50 for adults and childrens tickets will be available at the door. Also remember to be working on items for the Bazaar table.

> Address of former Pastor:
Rev. Walter M. Trogler
1408 Merion Terrace
West Chester, Pa. 19380

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

*TONIGHT 5:30 CONGREGATIONAL DINNER & MEETING.
WILL VOTE ON CONST. AMENDMENT.

Scripture: Gen 35:1-8
 (Ilus man "Wat state U from" "State of Confusin)
 (Ilus Piedmont airlines Wash Int airport)
 Now that confusin, but only sampl confusin wh suroun
 ur)ombard us ea step of way
 1. computr ag we liv, constantly witnes chang scene
 wh bogl our minds
 cannot keep up w/tech Bcuz altr/chang so swiftly
 Worl conditins Bcum mor fritning almos daily basis
 Caus many ask-Wher wil end? Can mak sens of it:
 Wher is God in all this?
 Pco seek sum form intercesin/manifes of G in our
 society 2day=They R lk 4 REVIVAL
 Bibl fil w/ exams pco brot bout revivl 4periud tim
 thru chang wrot ther livs by put propr perspectiv
 w/God.
 Cud thez exams help us in our age confusin:
 Can we C purpos/mean 4 livs we liv 2day:
 I Bliev so; I Bliev exams giv us models 2folo
 nex wks wil lk sum thez pco & individ elements thez
 altr ther livs & how chang brot revivl 2them & pco
 STORY:DINAH & SHECHEM SON OF HAMOR K OF HIVITES
 SHEC SEDUC DINA:FAL IN LUV WANT MARRY & CUM 2 JACOB:
 J'S SONS ANGRY;PIOT-CIRCUMCIZ:AGREE:3RD DAY SIMEON
 & LEVI KIL ALL MALES:OTHS JOIN LOOTPLUNDR & ALL
 HIVITES HAV-WOMN:CHILDREN TAK CAPTIV
 JACOB LERN & READ VS 30-chap 34
 it tuk atrocity 2push Jacob 2actin;up 2this pt he
 had not seen fit 2cal sons 2repent/ritnes
 fac is=he 4gotn vow 2B G's man & so Bcuz this grav
 bu Jacob did wat shud hav dun lng B4
 vs 2=cal them bak 2-G of 1e;all othr gods wh defil
 them & kep fr wors 1 Tru G wer 2B dispos of
 We need 2=olo Idr-Jacob this pt & dispos idols
 infes our livs & land
 & we do hav idols prevlent in our midst
 It fr this Scrip examp we detec 3 reasons G giv us
 2get rid our idols
 chap 35, 1st 4vss=READ
 Here we C only clensed men/womn can meet G
 G wilno cum in2 midst if suml/sunth hav preced ovr
 Him
 in 10c's G say=THOU SHALT HAV NO OTHR G's B4 ME
 nol,nuth 2hav preced in hart/livs tru Blievr
 That wh tak plac of G in lif persn is idol & our
 natin hav many 2day
 Ex=movie star,rock star,sports & stars,cars,fud,inves
 recreatin,even lawns canB ~~xxx~~ idols if let

want us 2do likwis
 2ndly-read vs 5
 wat this actul tel us is natins suroun IS wer so
 terfy of G they wudnt touch them
 ther fear bas on wat herd/seen G dun 4 pco IS
 th } fear wasnt Bcuz wat Jacob sons did & G didnt
 st } His pco Bcuz of that evil deed
 it was only G's grac that protec pco fr enmys
 2nd thing lern here is=only G can protec us wen we R
 in danger
 (Ilus litl boy & birthday party & father folo)
 G cares 4His childrn exac this way
 we may go on own way & may evn 4get Him completly
 but G ther protec us fr harm & want us luv Him &
 acknowl as Sav
 vss 9-10=Name chang of Jacob=(incident wen wrestl G)
 in chap 32read this & name IS mean=He who wrestl
 w/G & prevailed
 Jacob was 2Bcum 1st of lrg famly fulfil covnant
 givn 2 Abraham
 from this can C only G can chang our ~~xxx~~ personalty
 & bles us
 (Ilus yng woman & dif Blief in Xp ment)
 Ther is dif in lif that G maks & it dif evrl us shud
 kno
 but we cant exper that if remain remov fr G & folo
 idols this worl
 G want us 2hav persnl relashp w/Him
 & we can hav that only thru Js Xp
 Do U seek peac/harmny in this worl of confusin???
 th solutin is 2seek God
 each out 2Him & let Him giv 2U His peac thru Xp
 I invit ~~xx~~ U 2respon 2His cal 2day
 U may settl Ur confusin by doing this
 If U want 2cum 4ward in clos moments of servc &
 pray,reded lif,or seek G U may do so
 Or U may quietly do so in seat wher U R
 But G can end th confusin any of U may hav,if U wil
 simply turn Ur lif ovr 2 Him

(Ilus Confusion)

one man 2othr=wat state U from?
 ansr=I'm from state of Confusion

Wah intrnatnl airport:

~~WILL ALL PIEDMONT PASSENGERS~~

ATTENTIN PLEASE:

ALL PIEDMONT PASSNGRS WHO HAV NOT DUN SO,
 PLEAS DO SO IMMEDIATELY

vs 34:30

666

vs 35:2 - 1st actin of Jacob

3 reasons G giv us 2rid us of idols

FIRST=35:1-4=only clensed men/womn can meet God

Secondly=35:5=only God can protec us wen in danger
 (Ilus boy & birthday party,fathr folo)

THIRD=35:9-10=Only God can chang our personalty &
 bless us

(Ilus yng woman & dif Blief in Xp meant)

OLD G'S I BLIEV DEMAN SO MUCH=XPIAN G GIVS SO MUCH

"Follow The Leader: Jacob"

Scripture: Genesis 35:1-8

(Illustration of "confusion")

I heard a man asking another man recently ~~what~~ "What state are you from?"
And the man answered, "The state of confusion."

Although this fellow meant this as a joke, nevertheless he was stating a truism for our day and age.

(Illustration of Piedmont Airlines confusing announcement)

At the Washington International Airport, the following announcement blared forth: "Attention please. Will all Piedmont passengers who have not done so please do so immediately."

Now that's confusion. But it's only a sample of the confusion which surrounds us and bombards us at every step of the way. In the computer age in which we live we are constantly ~~being~~ witnessing a changing scene which boggles our minds. We cannot keep up with the new and latest technology because it alters and changes so swiftly. World conditions become more frightening almost on a daily basis. All this causes many, especially those who are believers to question, "Where will it all end? Can we make any sense out of it? Where is God in all of this?"

People are seeking some form of intercession ~~by~~ or manifestation of God in our society today. They are looking for revival. The Bible is filled with examples of people who brought about revival for a period of time through ~~their~~ the changes they wrought in their lives by putting those lives in proper perspective with God. Could those examples help us to live in these times of confusion and see purpose and meaning for the lives we live today? I believe so. I believe these examples give us models to follow. In the next few weeks we will be looking at some of these men and the individual elements they altered in their lives and how those changes brought revival to them and their people.

Jacob had a daughter named Dinah who decided that she wanted to see some of the land of Shechem near where they lived. So she set out by herself, unaware that being a beautiful girl and alone in a strange place could be dangerous. A young man named Shechem, the son of the King of the Hivites, a man named Hamor, notices this beautiful girl and desires her. So Shechem ~~xxxxxx~~ ~~xxxxxx~~ probably promised that he could show her the town and all of the attractions there and she goes with him. But Shechem with malice aforethought has it in his mind to seduce this pretty young thing and he does so. But Shechem's seduction was more than a one time thing. He discovers that he has fallen in love with this girl and truly wants to marry her. But since she is a Jew and he is a Hivite, marriage is out of the question for the Jews were forbidden to intermarry. So Shechem goes to his father Hamor, and asks him to make the necessary arrangements if possible. But while Hamor is on the way to visit Jacob with a proposal of marriage, Dinah's brothers hear of what happened to

what happened to their sister. They were angry and so when Hamor requests Dinah's hand in marriage to his son and suggests that he will pay whatever the cost they set for her, they plot to get even. Their answer is that their sister could not be married to an uncircumcized man since circumcision was ~~part of their~~ not only a part of their Law but of their religion as well. To solve this problem they suggest that ^{if} all of the Hivite males would agree to be circumcized the marriage could take place as well as other marriages between them.

Shechem and his father Hamor readily agree to this and all the males of the Hivites were circumcized. On the third day when the males were still in the process of healing and unable to defend themselves, Simeon and Levi go to the city and kill all of the males. They took Dinah from Shechem's house and brought her back home. ~~They looted the~~ The rest of the brothers went with Simeon and Levi and they plundered and looted all that the Hivites had and took the women and children as captives.

It is at this point that Jacob learns of the disgraceful manner in which his sons have acted and in the 30th verse of the 34th chapter he says, "You have brought trouble on me, by making me odious among the Canaanites and the Perizzites; and my men being few in number, they will gather against me and I shall be destroyed, I and my household."

It took an atrocity to push Jacob to action. Up to this point he had not seen fit to call his sons to repentance and righteousness. The fact is, that he himself had forgotten his vow to be God's man. So it was because of this grave situation that Jacob did what he should have done a long time before. His first action was as told in chapter 35:2, "Put away the foreign gods which are among you, and purify yourselves, and change your garments."

He called them back to the God of Israel. All other gods which had defiled them and kept them from worshiping the One True God were to be disposed of. We need to "Follow The Leader" at this point, God's man Jacob, and dispose of the idols that infest our lives and our land. And we do have ~~many~~ idols of many kinds prevalent in our midst. It is from this Scriptural example that we can detect three reasons God gives us to get rid of our idols.

In the first 4 verses of chapter 35 we read: (READ these verses). Here we can see that only cleansed men and women can meet God. God will not come into our midst if something or someone takes precedence over Him. In the 10 Commandments God said, "Thou shalt have no other gods before Me." He meant that nothing or no one was to take precedence in the hearts and lives of true believers. Anything or anyone who takes the place of God in the life of a person is an idol. Our nation has many idols which are worshiped today. Movie stars, rock stars, football, basketball, baseball stars, cars, food, clothing and so on. We can make idols out of our homes, our investments, our recreational things, sporting events, even our lawns can become idols if we let them. But as God caused Jacob to seek the cleansing of his family's

households of idols, so He wants us to do so in our lives.

We read secondly in this portion of Scripture in verse 5, "As they journeyed, there was a great terror upon the cities which were around them, and they did not pursue the sons of Jacob."

What this is actually telling us is that the nations surrounding ~~the~~ Israel, were so terrified of God that they wouldn't touch them. Their fear was based on what they had heard and seen that God had done for His people Israel. Their fear wasn't because of what the sons of Jacob had done to the the people of Shechem. And God didn't spare His people and bless them ~~in~~ because of that. It was only God's Grace that protected these people from their enemies and the second thing we learn here is that ~~and~~ only God can protect us when we are in danger.

(Illustration of boy and birthday party, father followed)

A little boy was looking forward eagerly to a birthday party one of his friends was having who lived a few blocks from his home. But the day of the party a blizzard had made the sidewalks and roads almost impassable. The boy's dad was reluctant to let his son go to the party. "But Dad," the little boy pleaded, "all the other kids will be there." The father thought about it for a minute and then said, "OK you can go." The little boy got his coat and gloves and cap, and bundled up headed out into the storm. The driving snow made it almost impossible to see, but he plunged on and it took him about a half hour to cover the short distance to the party. As he rang the bell he turned to look out ~~into~~ the storm. It was then he saw the shadow of a retreating figure. It was his father! He had followed his son's every step through the storm.

God cares for His children exactly this way. We may go our own way and may often forget Him completely. But God is there protecting us from harm and wanting us to love Him and acknowledge Him as our Saviour.

If we read a little further on in this 35th chapter of Genesis, we read in the 9th ~~verse~~ and 10th verses, "Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. And God said to him, "Your name is Jacob; you shall no longer be called Jacob, but Israel shall be your name."

The name change you may recall was told to Jacob when he wrestled with the angel who actually was God, as recorded in the 32nd chapter. The name means simply, "He who has wrestled with God and prevailed." Jacob was to become the first of a large family fulfilling the covenant given first to Abraham. From this we can see that only God can change our personalities and bless us.

(Illustration of young woman and difference belief in Christ meant)

A young woman was asked to explain what Christianity meant in her life since she was converted. She answered, "The old gods that I believed in demanded so much of me. The Christian God gives so much."

There is the difference that God makes in a life and it is a difference every one of us should know. But we can't experience that if we remain removed from God and follow the idols of this world. God wants us to have a personal relationship with Him. And we can have that only through Jesus Christ. Do you seek peace and harmony in this world of confusion? The solution is to seek God. To reach out to Him and let Him give to you His peace through

Christ. I invite you to respond to His call today. You may settle your confusion by coming forward if you wish in the closing moments of our service. Or you may quietly do so as you are seated where you are. But God can end the confusion any of you may have, if you will simply turn your life over to Him.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor October 4, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Lori Weisenstein and Robin Kaiser

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 377 "Joyful, Joyful, We Adore Thee"

*Ascription

*Call to Communion and Confession

*Prayer of Confession (In Unison) Father, as we gather to take our place at your table, we are most aware that we need to confess our sins and errors to you. Grant us your forgiveness for the anger, for the hatred, for the jealousy, for the selfishness, and for all other things which have caused us to be sorry and wish we could undo them. This we ask through Christ our Lord. Amen.

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Offering

Offertory

*Doxology - page 382

Communion Hymn No. "Break Thou the Bread of Life"

*The Institution of the Lord's Supper

*The Consecration of the Elements

Distribution of the Bread

Distribution of the Cup

*Prayer of Thanksgiving (In Unison) Grant, O Lord, that the ears which have heard the voice of Thy songs may be closed to the voice of the clamor and dispute; that the eyes which have seen Thy great love may also behold Thy blessed hope; that the tongues which have sung Thy praise may speak the truth; that the feet which have walked in Thy courts may walk in the region of light; and that the souls of all who have received Thy blessed Sacrament may be restored to newness of life. Glory be to Thee for Thy unspeakable gift, through Jesus Christ. Amen.

Anthem: "What a Friend We Have in Jesus"

Scripture: I Samuel 7: 1-13

Sermon: "Follow The Leader: Samuel"

*Invitational Hymn No. 502 "I'll Go Where You Want Me To Go"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mrs. Anna Zubik in loving memory of Louis Zubik.

Mr. & Mrs. Ralph Meier will greet our members and guests at the door this morning.

Ushers for today are: Marty Henry, Frank Crawford, John Snow and Dan Bosko.

Attendance last Sunday was 129 with 17 visitors.

Nursery will be provided today by Mrs. LuAnn Janicki.

Bill Pflugh and Herb Shearer will be visiting the hospital this week.

> Hospitalized: Martha Fleeger and Elsie Kornrumpf in BMH.

MONDAY - Women's Mary Prugh Circle at noon.

THURSDAY - Choir practice at 7:00 P.M.

> Soup & Salad is October 13th. Tickets are now available through any of the Circle Chairmen. Price is \$2.50 for adults and children tickets may be purchased at the door. Marriage Encounter Weekend is scheduled for October 16-18 and the Days Inn. If you would be interested in more information about their weekend, please phone 367-2642. Apple Butter round 2 will be October 20 and 21. However, we need to know who is available for help. If we get enough help, we will make it. Please let Ginny or Helen know.

Following the sermon we sing an invitation hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

Scripture: 1 Sam. 7:1-13
 Thing cum prety pas Is.; Eli pr & 2sons=Hophni/Phineas
 had chrg wors; but 2sons evil men=expl offr, women, etc
 Eli eithr unabl discip sons, or refus 2do so
 they stench in nostrils of G
 H-rgh pray 4son; pr ansr & ded Sam 2-Lord; brot 2sanct
 a Shiloh & plac in Eli care
 1 Sam 3:19-21=READ
 Ince agin presenc G evid at Shiloh in sanctuary, Bcuz
 godly proph Sam
 but this no stop G work plan & punish sin
 Phils battl Is. & Hophni/Phineas slain=Eli dy
 Ark of Cov captur by Phils & hav Ark caus them probs
 so ~~xxx~~ return Ark 2 Isites
 it at this pt ~~ix~~ Scrip 4-2day Bgin
 vss 1-2=Ark in midst 4-20yr & Sam spk 2 Is=vss 3-4
 much lik peo Jacobs tim thez Isites bin involv idol
 wors, lik neighbors aroun them
 Sam issu cal 2destroy idols & return 2 God
 vs 3=here 1st of 3things wh peo had 2do
 serv God alone
 Sam knu no plac anyl's lif 4wors One Tru God, & idol
 & jus lik Jacob B4 him, cal 4removl of idols
 But Sam spel out vs 3=Serv Him alone
 that is 1st thing mus Bcum realty in hart/lif any
 Blievr if seek revivl wh only G can bring bout
 We mus serv G alone
 Js taut no man can serv 2mastrs=wil hate 1 & luv othr
 It imposibl 2serv G & man=ther musB only ONE Mastr
 wen let G Bmastr, He can use us & liv in our livs
 as shud
 But wen let things this worl/this lif ovrcum th
 things of G & outweigh them, then we R turn in
 wrong directin
 vss 5-6=Sam cal peo 2Mizpah
 we mus remen dur this tim sp revivl B led by Sam,
 th peo truly sot G
 end 2nd vs read=READ this
 th peo wer awar that at Miz wer in tertory of Phils
 but they folo Sams advic & go on 2Mizpah
 so read=vs 7=naturl peo afraid
 but thoz fears wer prob not as sever as wud hav bin
 prior 2 Sams leadship among them
 vs 8=cry 2 Sam
 vs 9=Sam act on ther request=& read L ansr them
 G ansrs prayr
 (Ilus Russell Conwell & sav by prayer)
 Yes, G duz ansr prayr, but musB wil 2confes 2Him &
 truly seek Him in prayr

This wat Sam & Isites did & G her cry & saved them
 But taks mor than jus ask 4 help in prayr
 vs 10=Sam not only pray, but tuk bold actin in face of
 ther circumstances
 & end resul we read in vs 13=READ
 Sam knu tuk not only faith but works as wel 2acompl
 t() G gav them
 but it was th innr ingred fr G wh brot it about
 (Ilus pro football player as tol by Dr. Gordon McDona:
 Lik pro defensiv bak, Sam knu if G no dominat peo of
 Is they wudB pushovrs not only 4Phil, but any othr
 enmy who may cum along
 So brot them 2 G & pt out wat had 2do
 He sho them had 2trus G alon
 He sho them had 2conf & pray 2-G 2intrced ther livs
 He sho them had 2tak G at His word, tak actin & G
 wud do rest
 Thez R stil lessn 4us 2day
 But hav 2turn evrth ovr 2 th L in ordr 4result 2tak
 plac
 We can cry out 2 G 4revivl in our livs & our natin
 But if we R unwil 2entrus all 2Him, nuthin wil hpn
 R U truly wil 2seek His face 4 Ur lif 2day?
 R U lk 4 Revivl in Ur lif & don kno wher 2Bgin.
 Why not start at Bgin & turn UR lif ovr 2 th Lord?
 Invit Him in2 Ur hart 2day
 Th invitatin cums fr Him=Cum un2 Me all U that R weak
 & hvy laden & I wil giv U rest
 U can do that this morn

Bakground Eli; Hophni; Phineas
 Sam & G present at Shiloh=3:19-21

vss 1-2=Ark in midst 20yrs

vss 3-4=Serv G alone

vss 5-6=Mizpah

vs 2b

vs 7

vs 8

vs 9

G ansrs prayr=(Ilus Ruseal Conwell)

vs 10

vs 13

(Ilus pro futbal playr & domnat oponent

"Follow The Leader: Samuel"

Scripture: 1 Samuel 7:1-113

Things had come to a pretty pass in Israel. Eli was the priest and his two sons Hophni and Phineas were evil men. They were stealing the offerings from the people without giving a portion of the meat to the Lord in sacrifice. They were consorting with the women as they came to worship and were certainly not ministering before the Lord as they should. Eli was either unable to discipline his sons, or refused to do so. They had become a stench in the nostrils of God.

It was at this time that a woman named Hannah came to the place of worship at Shiloh to pray. Up to this point she was unable to have children and she deeply desired to. She prayed to God to grant her a son and if He would, she promised to dedicate his life to the Lord. God granted her desire and when Samuel was three years old he was brought to the sanctuary at Shiloh and placed in Eli's care.

In the 3rd chapter of 1st Samuel verses 19 through 21 we read:

"Thus Samuel grew and the Lord was with him and let none of his words fail.

And all Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the Lord.

And the Lord appeared again at Shiloh, because the Lord revealed Himself to Samuel at Shiloh by the word of the Lord."

Once again the presence of God was evident at the sanctuary of Shiloh, because of the godly man Samuel being chosen as His prophet.

But this didn't stop some drastic events from taking place in the lives of the people of Israel. Hophni and Phineas had sinned in the sight of the Lord and God doesn't let sin go unpunished. So it was that the Israelites were involved in a battle with the Philistines and were soundly defeated. ~~But the Philistines captured the ark of the covenant. But the Philistines met disaster because of having the ark and so they returned it to the Israelites.~~

In that battle, the sons of Eli, Hophni and Phineas were slain. When Eli was told the news of their deaths, he fell over from his stool on which he was seated and died. But more importantly, the Ark of the Covenant was captured by the Philistines. But having the Ark caused them to have all sorts of misfortune and so they returned it to the Israelites. It is at this point that our Scripture for this morning begins. We read: (read verse 1 and 2). The Ark was in their midst for 20 years and Samuel speaks to Israel, (read verses 3 and 4). Much like the people in Jacob's time, these Israelites had become involved in the worship of idols like their neighbors around them. Samuel issues the call to destroy those idols and return to the Lord. But at this point we see that Samuel issues the first of three things which these people had to do. In the 3rd verse he says, "Direct your hearts to the Lord and serve Him alone."

Samuel knew that there was no place in anyone's life for the worship of the One True God and the worship of pagan idols. And just like Jacob before him he calls for the removal of those idols. But Samuel spelled it out specifically by saying, "Serve Him alone." That's the first thing that must become a reality in the heart ~~of~~ and life of any believer if he seeks the revival

which only God can bring about. We must serve God alone. Jesus taught that no man can serve two masters. For ~~either~~ he will love the one and hate the other. It is impossible to serve God and man. There must be only One master. When we let God be our master, He can use us and live in our lives as He should. But when we let the things of this world and this life, overcome the things of God and outweigh them, then we are turned in the wrong direction.

vss 5-6

Next, we read that Samuel calls the people to Mizpah. We must remember that during this time of spiritual revival being led by Samuel, the people truly sought God. At the end of the 2nd verse we read, "And all the house of Israel lamented after the Lord."

The people were aware that at Mizpah they were in the territory of the Philistines but they had followed Samuel's advice and ~~gone~~^{came} to Mizpah. So we read (read verse 7). Naturally, the people were afraid. But their fears were not as severe as they probably would have been prior to Samuel's leadership among them. So it is they cried to Samuel, (read verse 8). And Samuel acts on their request, (verse 9), and "The Lord answered him." God answers prayer. (Illustration of Russell Conwell).

In ~~xxx~~ the battle of Kennesaw Mountain, one of the fiercest of the Civil War a 20 year-old Union Army Captain lay wounded. The stretcher bearers looked at him with a gaping wound in his chest and believed that he would soon die. So they went in search of others who could be treated and have a chance to survive. That young man laid on that field all night. He had been a wild young man, and had fancied himself as an atheist. But his family back in Massachusetts was praying faithfully for him. While he lay in that field his thoughts turned to God. He began to pray that if God would spare him he would dedicate his life to Him. The next day the stretcher bearers came back and found that he was alive, and they took him to the hospital. He called for the chaplain and told him he wanted to become a Christian. God touched his life and he became a new man in Christ. Out of the ministry of that young man came what we know as Temple University in Philadelphia and thousands came to Christ through his ministry. His name was Russell Conwell and he ~~xxxxxxxx~~ is most famous for the lecture "Acres of Diamonds" which he gave to thousands of people over the years.

Yes, God does answer prayer, but we must be willing to confess to Him and truly seek Him in prayer. This is what Samuel and the Israelites did and God heard their cry and saved them.

But it takes more than just asking for help in prayer. We read, (read verse 10). Samuel not only prayed, but he took ~~xxxxxx~~ bold action in the face of their circumstances. And the end result of this was as we read in the 13th verse, (read this). Samuel knew that it took not only, faith, but works as well to accomplish the task God gave them. But it was the inner ingredient from God which brought it about.

(Illustration of pro football player as told by Dr. Gordon MacDonald)

Dr. Gordon MacDonald tells of having lunch with a pro-football player who was an all-pro ~~xxx~~ pass defender. His team was going to meet the Dallas Cowboys the following Sunday, and he asked him how he would prepare himself for that game.

The player told how each morning they would work on their strategy at the stadium. Then he said, he would take the game films home and play them until he knew the Cowboy receivers almost as well as their families did. He said he would check to see how they came out of the huddles, what pattern they took and whether he could detect any difference in how they lined up for certain plays.

"What about the evenings?" Dr. MacDonald asked.

"OH, I'll keep watching the films until midnight every night."

"Ten hours a day? All week? Nothing else?" Dr. MacDonald was incredulous.

"Hey, I want to beat those men. When I hit them I want them to ~~xxxx~~ wish the game was over. I want to dominate them."

Samuel knew that if God didn't dominate the people of Israel, they would always be pushovers not only for the Philistines, but any other enemy who may come along. So he brought them to God and pointed out what they had to do.~~xx~~

He showed them that they had to trust God alone.

He showed them that they had to confess and pray for God to intercede in their lives.

And he showed them that they had to take God at His word and take action and God would do the rest.

These are still our lessons for this day. But we have to turn everything over to the Lord in order for results to take place. We can cry out to God for revival in our lives or in our nation. But if we are unwilling to entrust it all to Him, nothing will happen. Are you truly willing to seek His face for your life today? ~~xxxxyou~~ Are you looking for revival in your life and don't know where to begin? Why not start at the beginning and turn your life over to the Lord? Invite Him into your heart today. The invitation is from Him, "Come unto Me all you that are heavy laden and I will give you rest." You can do that this morning.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 11, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Lori Weisenstein & Robin Kaiser
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 341 "Come, Thou Almighty King"
*Ascription
*Exhortation
*Confession (In Unison) Lord God, our Savior, you have
been faithful in your promise to deliver us from the
guilt of our sins, and make acceptable to you and
your kingdom. But too often I have not been faithful
in following my promise to obey your will, and I have
not loved my neighbors and enemies. I humbly ask
forgiveness, Lord. In Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 414 "Father, I Adore You"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Shall We Gather At The River"
Scripture: II Chronicles 14: 1-8
Sermon: "Follow the Leader: Asa"
*Invitational Hymn No. 621 "Turn Your Eyes upon Jesus"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregational Greeting + + + + +
The beautiful flowers on the altar have been placed by
Mrs. F)ene Massey in memory of Loves Ones.

Mrs. Catherine Johnston will greet our members and guests
at the door this morning.
Ushers for today are: Jane Weichey, Judy Shearer, Mid
Diefenderfer and Jeanne Snyder.
Attendance last Sunday was 130 with 11 visitors.
Nursery will be provided today by Mrs. Isabel Hockenberry.
Ken Draxinger and Rick Vinroe will be visiting the
hospital this week.
Hospitalized: Elsie Kornrumpf and Tom Hollefreund in BMH.
SUNDAY - Youth Group will gather at 7:00 P.M.
MONDAY - Soup & Salad preparation
TUESDAY - Soup & Salad Day
THURSDAY - Chancel Choir at 7:00
NO Mary Martha Circle meeting
Sunday School Teachers will have a meeting at 7:00 P.M. on
Tuesday evening. Please lets all try to come and help
plan the activities for the rest of the year. We urge
the Substitutes to attend also.
The Sunday School classes for the little ones will be
holding a monthly Birthday party to celebrate all of the
childrens birthdays of the month. The 18th will be the
next party. Please be sure the children make it to
Sunday School.
Remember: Soup and Salad day on Tuesday. Please remember
to bring your cake, salad, and Bazaar items.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for
your life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

Girls tapestry purse found & it is in office.

Finance seminar - no charge

HELP TOMORROW TO PREP VEG,
DISHWASHERS ON TUES.

GREETING! TELL SOMEONE ABOUT
SOUP & SALAD

Booth Salv Army fndr sed:
considr th chief dangrs wh wil confront
th 20th century wilB:
Religin w/out th H Sp
Xpianity w/out Xp
4givnes w/out regeneratin
Moralty w/out God
Hvn without Hell

bakgr Asa:
fathr Abijah,evil ungodly
Asa reign 4lyrs,3rd K of Judah
vs 3=lik Jacob,Moses,Sam & othrs
remov mothr fr/queen mothr Bcuz idol
Asa had othr plans get peo bak 2 God
(Ilus perfec diet)

vss 6-7=Asa plans
8=Asa army
vs 9=Zerah superior
vs 10=Asa defeat & reasn=vs 10B
P ask Rom=If G B4 us,who kinB agin us
(Expla pas histry OT & 2days times)
2meet chaleng Jud arm
notic how G resolv=vss 12-13
Prov 28:1=Th wickd flee wen nol pursueth
but th ritus R as bold as a lion
2day fac sam chaleng=they arm,thretn
we arm 1st step,
but no tak 2nd step
G want peo 2kno w/them so proph 15:1-2
2nd bout Asa=Peo bak rt relatship w/God
(Ilus Helmut Thielicke & prep man 4etrn)
Questin=peo redy 4 etrnty???
15:15=peo in cov w/G
15B=peac/prosperty no cum easy
(Ilus nurs home & nurs hold dy patient)
Cost sumthin if truly want liv 4 th Lord
I wil step 4th & turn lif ovr 2 L??
Wil U say 2day=All I hav & am is Urs?:
Js exten invitatin
Wat wil Ur ansr B:??

Follow the Leader - Asa
 (Scripture: 2 Chron. 14:1-8)
 (Ilus Wm Booth & 20th century)
 I'm cert all us can vouch 4 accuracy of predictin
 We liv age wh ~~fix~~ defy all restr plac upon it
 I Bliev hav surpass axiom=eat,drink,B mery,4-2morody
 Nu axiom=Watevr feel lik do,do it-if feel gud,do it
 1) if comp thez pagn ideal w/desir G 4man,redly C
 futilty such philosophys
 In OT can C instanc aftr instanc how such think led
 2uttr ruin/destruc whol natins & peo
 evn natin Is eventully destroy by such pagn philos
 Dur reign Abijah=2nd K of Jud,a son born & name Asa
 Abijah wickd,evil,ungodly king & wen dy,son succeed
 Asa reign=4lyr;reign overlap 7 K's N kingdm
 Wen cam 2thron mad sevr1 mov wh tuk peo fr pagnism 2
 wors of Almyty God
 vs 3=idol wors ramp in Jud & Asa evn went so far as
 2remov mothr fr B queen mothr,Bcuz she wors idol
 much lik Jacob,Moses,Sam,othrs B4 sot 2hav peo do
 way w/idols & fals wors
 But Asa had mor plans 2get peo bak 2 God
 U mus hav plan no matt'r wat do=(Ilus perf diet)
 Asa's plan was=bild natin defens;fortfy citys;bild
 walls/towrd rnm/arm citys w/580,M men fr Jud/Benj
 Asa want peac,but kno neibr wernt peac luv peo
 vs 9=Zerah had far suprior forc,Asa meet & read
 vs 10=Asa defeat & reasn canB sumup in phras=ASA Sot
 th Lord
 P ask questin Romns=If G=B4 us,who kinB agin us?
 nuth/nol can stan agin G=G sho Asa He sufic 4all nee
 Wen Asa & peo rely on Him,He brot revivl 2ranks
 Th thoz tel us can no lk 2 OT Bcuz pas histry & can
 gain nuth fr it
 But jus4 one mome lets mak comp:
 In tim Asa peo Jud had strong powrfl neibr who consta
 flex muscl & threaten invasin
 2meet chaleng Jud arm self 4defens
 Comp this 2modrn tim & U can redly C worl situatin we
 find selvs in is very similar
 but notic how issu resolv=vs 12
 Prov 28:1=Sol writ=Th wickd fæee wen no 1 pursueth,
 but th righteous R bold as a lion
 2day our worl we confr w/sevrl natins flex muscl
 with weapns & ther threats of war
 We hav takn 1st step of arm selvs agin them
 But 2nd step is 1 wh cast asid Bcuz pagns/heathns hav
 in many places of hi position,
 that step is 2seek th Lord & ask Him 2grant us peac
 in our tim
 It work 4 Asa, & wil work agin if natin wl seek G

Asa Bliev this as led peo that directin
 vs 7=relat truth 2peo
 G want peo hav asur presenc so gav mesag 2proph Aza
 15:1-2=th mesag plain simpl=Seek ye th L whil He mayB
 fnd. Cal ye upon Him whil He is near
 is pres & wil remain pres 2thoz seek Him
 tl is 2nd thing cam bout fr Asa reign
 th peo wer bak in rt relatship w/G
 (Ilus Helmut Thielicke & aut eternty 2needy soul)
 out of ashes G bring awarnes of self;He want persnl
 relatship w/us,but He no forc it on us
 Ea day our livs shudB tim of prep,not 4this lif,but
 4etrnty
 but how many liv ther livs,cautup thing of this wor
 & this lif compl oblivius 2fac lday thisldf wil end
 2day is day of salv we tol,now is tim 2cum 2that re-
 latship w/G,wh only posib thru Js Xp
 Do U kno G's presen in Ur lif thru Js Xp??
 Asa & his peo lern 3rd lesn in all this
 15:15=th peo had entr cov w/G 2seek G in all did
 & G bles that agrement & end resul was=15:15B
 that ment had peac & prosperity
 But that peac/prosperity no cum by self
 (Ilus nurs home & womn dy,held by nurs)
 2Bcum wat G want U 2Bcum costs
 sumtimes it hurt Bcuz U hav 2giv urself compl
 But this is price musB paid
 4peo undr Asa it cost tim,efort & giv of selvs 2taks
 G set B4 them
 it no dif 4 U & me
 f truly want liv 4 th L,it has price tag
 that pric tag is 2turn Ur lif ovr 2 th L compl
 Asa knu he cudnt put 4th hafway measur & ovrcum th
 worldlines/ungodlines wh had cum in2 ther society
 it tuk all out comitment
 & so it is w/us
 R U wil 2step 4th & turn evrth ovr 2 th L?
 Wil U say 2day, L all I hav,all tha t I am is Urs??
 Js exten that invitatin 2ea us
 wat wil ur ansr B4???

"Follow The Leader"- Asa"

Scripture: 2 Chronicles 14:1-8

(Illustration of Gen. Wm. Booth about 20th century)

General William Booth the founder of the Salvation Army said:

"I consider the chief dangers which will confront the twentieth century will be:

Religion without the Holy Spirit
Christianity without Christ
Forgiveness without regeneration
Morality without God
Heaven without Hell.

I'm certain that all of us can vouch for the accuracy of that prediction.

We are living in an age which has defied all restraints placed upon it.

I believe we have even ~~xx~~ surpassed the old axiom of "eat, drink, and be merry, for tomorrow we die." The new axiom seems to be one of "Whatever you feel like doing, do it. As long as it feels good, do it." But if we compare these pagan ideals with the desire of God for man, we can readily see the futility of such philosophies. In the Old Testament we can ^{SEE} instance after instance of how such thinking and living has ultimately led to the utter ruin and destruction of whole nations and people. Even the nation of Israel was eventually destroyed by such pagan philosophies.

During the reign of ~~the xxxxxxxx king of Judah~~ Abijah, the second king of ^{JUDAH} Israel a son was born to him and was named Asa. Abijah was a wicked, ungodly king. When he died, his son Asa succeeded him on the throne. Asa reigned for 41 years. His reign overlapped the reign of seven kings in the Northern Kingdom. When Asa came to the throne he made several moves which took his people from paganism to the worship of Almighty God. In the 3rd verse of our Scripture we read, "He removed the foreign altars and high places, tore down the sacred pillars, cut down the asherim, and commanded Judah to seek the Lord God of their fathers and to observe the law and the commandment."

Idol worship was rampant in the land of Judah. Asa even went so far as to remove his mother from being queen because she worshiped an idol. Much like Jacob, Moses, Samuel and others before him he sought to have his people do away with false worship.

But Asa had more plans to get his nation back to God. You must have a plan to do anything. Some people work at dieting. In order to do so you must have a plan. Recently I ran across the perfect diet. So listen, you may want a copy - (Illustration of stress diet)

Asa had his plan and it was this. He built up the national defenses. He fortified the cities, built walls and towers around them, and armed those cities with 580,000 men from the two tribes of Judah and Benjamin. Asa wanted peace, but he knew some of his neighbors weren't peace loving people. So it is that we read in verse 9, (read this). Zerah the Ethiopian came to do battle with Judah with a far superior force than Judah had. Asa meets Zerah and his forces and verse 10 relates, (read this). But before Asa and his men ever engage in battle, the 11th verse tells us what kind of man King Asa was, (read 11th verse). The actual results of the battle are recorded in the 12th through the 15th verses, (read these).

Asa and his army defeated more superior forces than theirs and the reason ~~is~~

is obvious. It can be summed up in one phrase, "Asa sought the Lord." Paul asks the question in writing to the Romans in his letter, "If God be for us, who can be against us?"

Nothing, or no one can stand against God. God ~~showed~~ showed Asa that He was sufficient for all their needs and when they relied on Him, He brought revival to their ranks.

There are those who tell us that we cannot look back to the Old Testament because that is past history and we can gain nothing from it. But just for a moment let's make a comparison. In the time of Asa the people of Judah had a strong and powerful neighbor who was constantly flexing ~~his~~ muscles and threatening invasion. To meet that challenge, Judah had to arm itself for defense. Compare that to our present times and you can readily see that the world situation in which we find ourselves is very similar. But notice how that issue was resolved. In the 12th verse we read, "So the Lord routed the Ethiopians before Asa and before Judah, and the Ethiopians fled."

God caused the enemy to flee. In Proverbs 28:1, Solomon was inspired by God to write, "The wicked fleeth when no one pursueth, but the righteous are bold as a lion."

Today, in our world we are confronted with several powerful nations flexing their weapons and their threats of war. We have taken the first step of arming against them. But the second step is one which is cast aside because of the pagans and heathens we have in many places of high position. That step is to seek the Lord and ask Him to grant us peace in our time. It worked for Asa and it will work again if our nation will seek God. We can expect God to grant peace to those who seek peace. Asa believed this as he led his people in that direction. In the 7th verse he relates that truth to his people and we read, "At the end of the verse, 'We have sought Him, and He has given us rest on every side.' So they built and prospered."

God wanted His people to have the assurance of His presence so He gave a message to a prophet named Azariah. We read in the 15th chapter verses 1 and 2, "Now the Spirit of God came on Azariah the son of Oded, and he went out to meet Asa and said to him, 'Listen to me Asa, and all Judah and Benjamin: the Lord is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.'"

The message is plain and simple. Seek ~~the Lord and~~ ye the Lord while He may be found. Call ye upon Him while He is near." God is present and will remain present to those who seek Him. This is the 2nd thing that came about from Asa's reign. The people were back on a right relationship with God.

(Illustration of Helmut Thielicke and sharing eternity)

Helmut Thielicke the German Pastor and noted writer on Christian issues tells of a time during World War II when he was completely disillusioned and discouraged. He said it seemed as though all his work in Stuttgart had gone to pieces; flown to the four winds; the churches all lay in rubble and ashes. At this point he said he was looking down into the concrete pit of a cellar which had been shattered by a bomb and in that cellar were fifty young persons who were all killed. A woman came up to him and asked him if he were Pastor Thielicke. When he said he was, she remarked,

"My husband died down there," pointing into the cellar. "Where he was, I was told, was right under the hole. The cleanup squad was unable to find a trace of him; all that was left was his cap. We were there the last time you preached in the cathedral church. And here before this pit where he died, I want to thank you for preparing him for eternity."

Out of the ashes God brings the awareness of Himself. He wants a personal relationship with us, but He can't force it on us. Each day of our lives should be a time of preparation, not for this life, but for eternity. But how many live their days caught up in the things of this life and this world completely oblivious to the fact that one day this life will end? Today is the day of salvation. Now is the time to come to that relationship with God that is only possible through Jesus Christ. Do you know God's presence in your life today?

Asa and his people learned a third lesson in all of this. In the 15th verse of chapter 15 we read, "And all Judah rejoiced concerning the oath, for they had sworn with their whole heart and had sought Him earnestly, and He let them find Him. So the Lord gave them rest on every side."

The people had entered into a covenant with God to seek God in all they did. And God blessed that agreement and the end result of it was, "The Lord gave them rest on every side." That meant they had peace and prosperity. But their peace and prosperity didn't come about all by itself.

(Illustration of nursing home; woman dying and held by nurse)

A minister visited a nursing home designed specifically for terminally ill patients. On that Tuesday the chaplain there told him that over that week-end 8 of their 30 patients had died. The minister inquired how this affected the staff and the chaplain told him the following story. On Saturday of that week-end, one of the patients who had been there a couple of months received a visit from her teenaged son. The staff reported later that it must have been a good visit because they could hear laughter and happy conversation. At noon, the boy said, "I'm going to have lunch with some friends, I'll be back later, Mom." And he left. The patient called for a nurse. When the nurse came into the room the woman said, "I think this may be it. I may be dying." The nurse checked her vital signs and said honestly, "It's possible that you are." The patient then said, "Will you hold me? I think if you hold me I can do this well." The nurse got into bed with the patient and cradled that emaciated little body in her arms -- and held her until she passed into eternity.

The minister asked the chaplain, "What about the nurse, how did this affect her?" He replied that she had taken four days off to go to the mountains to think about this and see if she wanted to continue working with people like this. The minister asked the chaplain, "Do you think she will be back?" The chaplain replied, "She'll be back. In a place like this you learn that caring hurts -- but when you really care you offer something special -- and become special yourself."

To become what God wants you to become costs. Sometimes it hurts because you have to give of yourself completely. And it's the price that must be paid. For the people of Judah under Asa, it cost them time, effort, and the giving of themselves to the task that God set before them. It's no different for you and me. If we truly want to live for the Lord, it has a price tag. That price tag is to turn your life over to the Lord completely. Asa knew

that he couldn't put forth a halfway measure and overcome the worldliness and ungodliness which had come into their society. It took an all out commitment. And so it is with us. Are you willing today to step forth and turn everything over to the Lord? Will you say today, "Lord, all that I am and all that I have is yours?" Jesus extends that invitation to each of us. What will your answer be?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 18, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis and Kelly Mangel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 325 "All Hail the Power of Jesus' Name"
*Ascription
*Exhortation
*Confession (In Unison) Father, we know that were it not
for your love we could not now stand before you. We
come to you for grace, and yet we have not been gracious
to our brothers. In the world we have pursued human
interests, rather than witnessing to your will for
man. Forgive us, O Lord, and help us to amend our
ways in all we do, through Jesus Christ our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 443 "I Need Thee Every Hour"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Jesus Is All The World To Me"
Scripture: II Chronicles 20: 1-13
Sermon: "Follow The Leader: Jehoshaphat"
*Invitational Hymn No. 422 "Dear Lord and Father of Mankind"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Bob Weisenstein in memory of Loved Ones.
Ushers for today are: Rick Vinroe, Rob Vinroe & Jeff Snyder.
Attendance last Sunday was: 114 with 12 visitors.
Nursery will be provided today by Mrs. Myra Colgate.
Visiting the hospital this week will be Marie Henry,
Helen Riemeer and Sandy Sheppeck.
Mrs. Diana Hollefreund will greet our members and guests
at the door this morning.
Hospitalized:
SUNDAY - Youth Group will meet at 7:00 P.M.
MONDAY - Fidelity Bible Class will meet at noon.
WEDNESDAY - Golden Circle will meet at 7:30 P.M.
THURSDAY - Chancel Choir practice at 7:00 P.M.

> October 31st is the date for the "little peoples" Halloween
Party. We hope all of the little children from the Sunday
School classes will be there. Bring a friend and come
dressed in your favorite costume. Time is 1 to 3 P.M.

COOKIES

> APPLE BUTTER for the second time will be made at Ginny's
house on Wednesday October 21st. We need some more
help for that day as well as on Tuesday here at the
church. We will be starting to cut up apples on Tuesday
at 8:30 a.m. Sure hope to see some more of you out.
Pack a lunch and plan to spend some of your day with us.
You may also order apple butter from Ginny or Helen.

Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for
your life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate or to seek counseling. The Pastor will
assist you if you desire. Please avail yourself of this
opportunity.

"Follow The Leader: Jehoshaphat"
 Scripture: 2 Chronicles 20:1-13
 Day wrot Ps 86:7=IN TH DAY OF MY TROUBL I WIL CAL
 UPON THEE:4 THOU WILT ANSR ME
 Def words R=Day of My Troubl
 it quit oft read examps prayr wen prsn/grp exp trubl
 en all wel many tim litl/no thot giv 2seek G's hel
 But also hear/read cas wher persn act proply only?
 discovr all not quite well
 (Ilus wido Enl & bill 4 bill alre dy padd)
 K Jehosh of Jud sot continu godly reign F Asa start
 rul as co-reg w/F until F dy & then rul 4-25yr
 His reign had ups/dwns,but basic gud king
 mad mistak by mak alianc w/Is by let son Jehoram
 mary Athaliah dottr King Ahab/Jezebel & this opn
 Jud 2 wors of Baal
 on vis 2 K Ahab was ask join battl agin Ramoth-gilead
 agree 2do so,but shudnt;nevrthles G w/ Jehosh,
 but Ahab mortly wound & dy
 K Jehos return hom & peac reign in S kingdm of Jud
 but matins rnd Jud wernt bent on peac,in fac read=
 vs 1-thoz gard Jud report infiltratrs 2 Jehosh & say=
 vs 2=wat was Jehosh reac 2this:
 sam reac U & I wud hav if tol lrg grp cum atak
 vs 3=this prob undrstatment=He prob terrify
 but in his fear how reac.=vs 3B
 This how Jehosh sol prob=turn atentin 2 Lord
 How do U solv probs: lot peo try solv by pil/bottl
 or smok mor 2 calm nervs
 sum evn go on crus/tours hope chang scenry eras seems
 But ther only 1 ansr 2probs of lif & of this worl
 T at ansr=Js Xp; if Xp at centr Ur lif U can face
) prob lif bring 4th
 G say Jer 29=& YE SHAL SEEK ME,& FIND ME,WEN YE SHAL
 SERCH 4ME W/AIL UR HART
 G await anyl 2seek Him 2provid solutin 2lifs probs
 G medicin 4mank is conversatin w/Him in prayr
 this exac wat Jehosh did=gathr all Jud 2pray wen
 natin thret 2B ovrrun by enmys
 vs 6=Jehosh lst pray
 in othr words=isnt G sovereign that rul ovr all no
 matttr who they R??? Ther no doub in Jehosh mind
 (Ilus litl girl/grandfathr ovrhear alphabet)
 That girl had rt idea,G duz kno our need,& kno evrth
 gud 4us
 now this typ think mayB alrite 4litl girl,but not
 alrite 4grnups
 G want us convey 2Him that wh on harts;He want hear
 our reques 4help 4our livs
 & He wil hear & wil ansr acord 2 His wil

vss 7-9=ther is comit 2 ldrn who wud
 wilB receiv
 notic how K phras all this=read vs 9
 no matttr wat Bfal,G not only hear,but wil deliver
 (Ilus Bil cal 4help & think it no cum)
 Therin lys prob=many tims G sends ansr but we R lk
 4w yth much grtr or bigger
 This not cas w/Jehosh
 He knu that neithr rain,nor snow,nor sleet wud keep
 G fr His apt rnds in affairs of men
 Jehosh earnestly pray 4peo of Jud
 but lnce prayr bin rendr,then it taks actin=so read=
 vs 20=Jehosh tel peo now hav pray,put trus in G
 wat G sed wud do,wil now acompl
 so they put feet 2prayr & we read=vss 21-222
 th enmy rout,but it mor than that
 lk wat tuk plac=vss 23-24=th enmys destroy ea othr
 G deliver peo of Jud
 (Ilus Chines girl & how G deliver)
 wat hap nex 2Chines girl??
 ther no PS 2this tru story
 But if I wer 2think how G wud end it,I wud Bliev in
 sumway peo receiv mesag & help bring not only othr
 peo 2 th Lord,but 2keep Ch aliv & gro in China
 Th girl I wud Bliev remain completly comit 2 th Lord
 & lik Job wud exclaim=THO HE SLAY ME,YET WIL I TRUS
 IN HIM
 If we R 2felo examps of ldrs G giv us thru Word,
 1 lessn 2B lern is 2ernestly seek His Face
 we wil stil hav 2fac ordeal or probs wh conf us
 but w/G lead,sustain,guid & direc we wil ovrcum
 2d~v lets ask selvs if we R wil 2comit our all 2 G in
 il)prayr & trus
 2pray He wil giv us watevr is need 2ovrcum probs
 & trus that thru Xp we can do all things
 Wil U do that & B conten 2 let th Lord lead???

Ps 86:7=IN TH DAY OF MY TROUBL I WIL CAL
UPON THEE:4THOU WILT ANSR ME
2-4 words=in DAY OF TRUBL
(Us wido & find receipt)

Bakgr Jehosaphat
vs 1=report natins cum agin them
vs 2=gards report infiltrers
vs 3=Jehosh afraid
vs 4=turn 2 Lord=wher do U turn?

Jx Xp is ansr
Jer=& YE SHAL SEEK ME & FIND ME, WEN YE S
SHAL SERCH 4ME W/ALL UR HART

Vs 6=isnt G soverreign?
(Ilus girl pray alphabet)

vss 7-9=prayr & faith
(Ilus Bil & flud & drown)
vss 21-22=feet 2prayrs
vss 23-24=enemy routed
(Ilus Chines girl=book=Th Ch in China)

Bliev girl sed lik Job=THO HE SLAY ME,
YET WIL I TRUST IN HIM

"Follow The Leader: Jehoshaphat"

Scripture: 2 Chronicles 20:1-13

David wrote in the 86th Psalm, "In the day of my trouble I will call upon Thee; for Thou wilt answer me." Psalm 86:7

~~The definitive words in this verse are the words~~

The definitive words in this verse are the words, "Day of my trouble." It is quite often that we read of examples of prayer when the person or group is experiencing trouble. When all is well, ~~quite~~ many times there is little or no thought given to seek God's help.

But we also read and hear of cases where a person has ~~acted properly~~ only to discover that all is not quite well.

Such was the case of a poor widow in England. She had paid a large bill, but she received notice that the bill was unpaid. She knew that if she could not furnish proof of payment she would have to pay the bill a second time. Her funds had been depleted, and the only person ~~she~~ could turn to was God.

So she prayed specifically that God would show her where to find the proof of payment. But God didn't answer that prayer and several days later a bill collector came to the house. He threatened to sue her in court if the bill was not paid within several days. While he was talking to the widow, a butterfly flew in through the open window. The widow's young son immediately began chasing it to add it to his butterfly collection for his school project. But the butterfly flew behind the couch out of sight. The boy tried to move the sofa but couldn't and he asked the man to help him. When they pushed the sofa aside, a piece of paper fell to the floor. And you are right. It was the receipt the widow had looked for, and prayed about.

King Jehoshaphat of Judah had sought to continue the Godly reign his father Asa had started. He had ruled as co-regent with his father until his father died. Then Jehoshaphat ruled Judah for 25 years. That reign had its ups and downs, but basically he was a good king. He made the mistake of letting his son Jehoram marry Athaliah the daughter of Ahab and Jezebel. This opened Judah to the worship of Baal.

On a visit to King Ahab, Jehoshaphat was asked to join with Israel in a battle against Ramoth-Gilead. He agreed to do so. But he shouldn't. Nevertheless, God was with Jehoshaphat but Ahab was mortally wounded in that battle.

King Jehoshaphat returned to his home in Jerusalem and to the peace that reigned in the Southern nation of Judah. But there were some nations surrounding Judah which weren't intent on peace. In fact, they got together and in the 1st verse of our Scripture this morning we read, "Now it came about after this that the sons of Moab and the sons of Ammon, together with some of the Meunites, came to make war against Jehoshaphat."

Those who guarded Judah and whose job it was to report infiltrators reported to Jehoshaphat, "A great multitude is coming against you from beyond the sea, out of Aram and behold, they are in Hazazon-tamar (that is Engedi)." vs 2.

What was Jehoshaphat's reaction to this? He had the same reaction that you and I would have if we were told a large group of people were coming to attack us. The 3rd verse begins by saying, ~~And~~ "And Jehoshaphat was afraid." That is probably a grave understatement. He was probably terrified.

But in his fear how did he react? The verse continues by adding, "And turned his attention to seek the Lord."

There is how Jehoshaphat solved his problem. He "turned his attention to

the Lord." Where do you go to solve your problems? A lot of people try to solve their problems with pills, or booze, or by smoking more. Some even go on cruises and tours hoping the change of scenery will erase the memories of the problem.

But there is only one answer to all of the problems of this life and of this world. That answer is Jesus Christ. If Christ is at the center of your life you can face any problem this life can bring forth. God said through the prophet Jeremiah, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

God is awaiting anyone to seek Him to provide the solutions to life's problems. God's medicine for mankind is conversation with Him in prayer. This is exactly what Jehoshaphat did. He gathered all of Judah to pray when his nation was threatened to be overrun by its enemies.

Jehoshaphat first prayed as we read in the 6th verse, "O lord, the God of our fathers, art Thou not God in the heavens? And art Thou not ruler over all the kingdom of the nations?"

In other words, "Isn't God sovereign that He reigns and rules over all, no matter who they are?" There wasn't a doubt in Jehoshaphat's mind at this point.

(Illustration of little girl's prayer and grandfather overhearing her)

An elderly grandfather was staying at his daughter's home for a period of time. One night he passed the bedroom door of his granddaughter's room and overheard her repeating the alphabet in an odd way. He went ~~xxxxxxx~~ in and asked, "What are you up to?" She explained, "I'm saying my prayers, but I can't think of exactly the right words tonight, so I'm just saying all the letters. God will put them together for me, because He knows what I'm thinking."

That girl had the right idea. God does know our needs, and knows everything that is good for us. Now that type of thinking may be all right for a small child, but it isn't all right for ~~xxx~~ grownups. God wants us to convey to Him that which is on our hearts. He wants to hear us request His help for our lives. And He will hear, and will answer according to His will.

Jehoshaphat added in his prayer, in the 7th verse, "Didst Thou not, O our God, drive out the inhabitants of this land before Thy people Israel, and give it to the descendants of Abraham Thy friend forever? And they lived in it, and have built Thee a sanctuary there for Thy name, saying, Should evil come upon us, the sword, or judgement, or pestilence, or famine, we will stand before this house and before Thee (for Thy name is in this house) and cry to Thee in our distress, and Thou wilt hear and deliver us," verses 7-9.

There is the confidence of faith that what is asked will be received. Notice how the King phrases all of this. (read verse 9 again). No matter what may befall them, God will not only hear, but will deliver them.

(Illustration of Bill calling for help and thinking it didn't come)

You may have heard the story of the man whose house was caught in the midst of a flood. As the flood waters rose to the first floor and came under the front door, some friends came by in a rowboat and called to him to climb in. "No thanks, I'm trusting in the Lord," Bill answered.

The waters continued to rise and soon Bill had to go up to the second floor. But still he sat and waited. Soon, it was too deep on the second floor so Bill ~~swam~~ crawled out on the roof. A helicopter came by, let down a rope ladder and called for him to climb aboard. But Bill said, "No thanks. I'm trusting in the Lord, I'm staying here." Well, the waters kept rising and Bill drowned. Arriving in heaven, Bill said to the Lord, "Lord, I just don't understand it. I trusted in You and I still ended up drowning." And the Lord replied, "I don't understand it either. First, I sent you a boat, and then I sent you a helicopter, and you didn't take either one."

Therein lies the problem. Many times God sends us our answer but we are looking for something much greater or bigger. This wasn't the case with ~~xxx~~ Jehoshaphat. He knew that ~~if~~ neither "rain, nor snow, nor sleet, would keep God from His appointed rounds" in the affairs of men. Jehoshaphat earnestly prayed for the people of Judah.

But once prayer has been rendered, then it takes action. So we read in the 20th verse, (read this.) Jehoshaphat tells the people now that they have prayed, they are to put their trust in God. What God said He would do, He will now accomplish. So they put feet to their prayers and we read, (read verses 21-22). The enemy was routed, but it was more than that. Look what took place. (read verses 23-24). The enemies had destroyed each other. God delivered the people of Judah.

(Illustration of Chinese girl & how God delivered her)

She was only 19 at the time when she was arrested and thrown into the dungeon cell. There was no light. All that she knew was that it was underground. The floor was all wet and the smell told her that the floor was covered with human excrement. Rats and vermin were everywhere. There was no bed, so if she was to get any rest, it would be sitting in her own waste and that of many others before her. As she sat there on the floor, she felt something warm run down her arm. She grabbed it and for the first time realized she was still bleeding from the beating she had received. Squatting on the floor so as little of her came in contact with the waste around her, she began to thank God that she was worthy to suffer for Him. All she had to do was to renounce Jesus Christ and she would be set free. But instead, she asked Him to give her wisdom and strength to witness for Him wherever she might be placed. As the days passed she prayed and sang hymns and then the Lord spoke to her and said, "This is your ministry." "But," she argued, "I'm all alone. To whom can I preach?" As she continued to pray, an idea came to her. She stood up and called for the guard. She asked him, "Can I do some hard labor for you?" The guard looked at her with contempt, because no one had ever asked to work. "Look" she exclaimed, "This place is so dirty, there is human waste everywhere. Let me go into the cells and clean up this filthy place. All you have to do is give me a brush and some water." The guard brought her a bucket, brush and water. And soon she was on her knees cleaning up, and preaching to the other prisoners. She was looking into the faces of people who were no longer recognizable as human beings. Through continuous torture they had lost all hope of ever seeing another human being who didn't come to beat them. But the preaching of this young girl, brought them all to salvation and soon all of the prisoners were converted. When the Communist officials found out what happened, they were furious. They had lost all control over the prisoners. They would beat them, yell at them, and they would only say, "We forgive you in the name of Jesus. So now it was the turn of the young Chinese girl. They took her out of her cell, beat her, and told her to write a confession.

They gave her a pile of paper and a pencil and told her to start confessing her sins against the state. "Lord," she prayed, "I've done nothing wrong. What should I write?" Slowly the words came, and then she wrote faster and faster. She finally finished and handed the confession with aching fingers to the guard to be delivered to the warden.

Soon the warden called her to his office. He was trembling with rage. How dare she write such anti-revolutionary things. He then read her confession to a large group of people. It was God's plan of salvation for all mankind. As he read it, he began to read more slowly and with great meaning. Some were greatly moved by the written plan of salvation.

What happened next to the Chinese girl? There is no post script to this true story. But if I were to think of how God would end it, I would believe that in some way, people received that message and it helped to bring not only other people to the Lord, but to keep the church alive and growing in China. The girl I would believe remained completely committed to the Lord and like Job would probably ~~ex~~claimed, "Though He slay me, yet will I trust in Him." If we are to follow the examples of the leaders God has given us through His Word, one lesson to be learned is to earnestly seek His face. We still will have to face whatever problems or ordeals that may confront us. But with God leading, sustaining, guiding and directing, we will overcome. Today let's ask ourselves if we are willing to commit our all to God in prayer and trust. ~~xxxxx~~ To pray that He will give us whatever is needed to overcome our problems. And trust that through Christ we can do all things. Will you do that and be content to let the Lord lead?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 1, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Dave Brinker and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 349 "O for a Thousand Tongues to Sing"
*Ascription
*Exhortation
*Confession (In Unison) Almighty and Everlasting God, who
art always more ready to hear than we to pray, and art
wont to give more than either we desire or deserve,
pour down upon us the abundance of thy mercy, forgiving
us those things whereof our conscience is afraid, and
giving us those good things which we are not worthy to
ask, but through the merits and mediation of Jesus
Christ, thy Son, our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 416 "Pass Me Not, O Gentle Savior"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Glory to God, Almighty"
Scripture: II Chronicles 30: 1-12
Sermon: "Follow The Leader: Hezekiah"
*Invitational Hymn No. 425 "Cleanse Me"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr.
and Mrs. James Gannon and family in memory of family loved
ones.
Mrs. Milly Wachsmuth will greet our members and guests at
the door this morning.
Ushers for today are: Marty Henry, Dan Bosko, John Snow
and Frank Crawford.
Attendance last Sunday was 113 with 11 visitors.
Nursery will be provided today by
Shirley Thompson and Marilyn Snyder will be visiting the
hospital this week.
Hospitalized: Bill Winters and Clarence Wolfe in BMH.
November 22nd we will take new members into the congregation.
If you or someone you know would like to join, let us know.
MONDAY - Benevolence Committee meets at 7:00 P.M.
WEDNESDAY - Church Council meeting at 7:00 P.M.
THURSDAY - Chancel choir practice at 6:30 and we will begin
our cantata practice at 8:00. If you would like
to join our cantata please come.

UPCOMING DATES TO REMEMBER:
November 8th - election of elders and deacons and the
adoption of the budget will be held immediately following
the service. We hope you will plan to stay!!!
November 10th - Sunday School Teachers meeting at 7:00 P.M.

YOUTH GROUP is sponsoring a Soup and Sandwich Luncheon on
November 15th immediately following the service. If you
would like to make us a pot of your favorite soup, please
see Mary Jane or Bob Weisenstein following church. They
hope for a lot of support of the Youth in their efforts
to raise funds to support their activities. See you at
lunch.

DEACONS AND ELDERS seeking election on November 8th are:
Deacons: Bonnie Gannon, Ben Vensel, Marge Smiley, Art
Snyder
Elders: Dick Mangel, Lloyd Link, and Howard Jaillet.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for
your life by coming forward to the altar. The invitation
gives the opportunity to accept Christ as Savior, to pray,
to meditate or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this
opportunity.

Scrip: 2 Chronicles 30:1-12
 (Ilus Dunkirk/Assyrians & outcome of each event)
 Few wks ago talk sv prayr Jehosh & her we talk of sav
 prayr of Hez
 1. As of Hez even spok of, tuk plac aftr our Scrip
 of 2day & that futur even was pre-determ by Hez's
 sp stanc B4 G
 Hez was nothr godly K of Jud & lik Asa folo reign of
 a wickd fathr & thus sot 2undo wat fathr had dun
 Hez ascen thron at 25, & rul 4-29yrs
 1 of 1st thing Hez did was 2reoph templ doors: he re-
 pair doors fathr Ahaz had clos
 he reasembl pr/Levites & had literly clean templ
 anyth no supos 2B ther thrown out & plac prep 4
 worship
 Wen evrth spotles & prep, Hez arang 4-nimls 4offrs 2B
 use & pr offr them on altr
 but thez sacs wer 2seek 4givnes of sins of peo
 Revivl had cum 2-Jud & Revivl is only posib wen ~~xxx~~
 harts of peo R prepared B4 G
 But Hez's desir 2get peo bak 2 G no end this pt
 Hez knu Pasovr bin 4gotn & no bin held 1st month,
 but knu that Law sed cud hold 2nd month if imposib 2
 hold in 1st month & this Hez determ 2do
 so Hez send out invit 2cum 2templ in Jeru 4cel Pasovr
 (read vsx1-3)
 Invt not only 2peo S Kingd, but 2 N Kingd as wel
 vs 10 tel us resul that invitatin,
 but 4tunatly not all peo felt that way vs 11 tell
 that vs relat remnan N Kingd wer equal hungr 4 th
 ings of G
 W'n things R dark/glumy, oft seems thr no 1 is liv 4=G
 Proph eliz felt this way, ran off, G reveal ther 7M in
 Is serv Him
 But Hez was no deter in bring peo bak 2 G & so in
 this blok Scrip we C 4 things Hez teach us
 vs 6=Hez say mus turn 2-G w/unqualfy trus & if do, G
 will lnce agin turn 2them
 (Ilus littl boy & hymn=Trust & OK)
 That stamen has ring truth bout it, Bcuz if trust G
 4evrth, evrth wilB OK
 G demon2us many tims in comon ord thing of lif we
 need 2trus Him completely
 (Ilus Robins nest spar & SS card on bottom)
 & cert if Robins, who dont actuly kno of hvnly protect
 R kept fr harm by Him, how much mor wil He tak car tho
 tho whom He want 2luv & protec:???

vs 7=Hez was say if no turn 2-G in ful hart Obed, G
 wud mak them despicbl as did ther fathrs
 th peo of Is had Bcum laf stock of natins rnd them
 thoz pagans/heathns didnt kno bout G & how He entr
 in2 a covnent w/thez peo, all they knu was that hor-
 rible things had hap 2thez peo
 So ~~aw~~ cry was=Wat kind of God do U hav? C wat gud ~~xi~~
 duz it 2 trus in Him?
 Hez says, complet obed 2 Him, wud stop that nonsens
 (Ilus Sir Leonard Wood & King's invitatin)
 U & I R invit 2serv K of K's & all King asks is our
 obed 2 His invitatin
 But that invitatin ~~xxxx~~ is 2serv in dif atitud
 We serv in many dif areas our livs=Jobs, skuls, homes,
 volunteer work, etc.
 But wat is our atitud in thoz areas of servic?
 isnt it quit oft we vu as neces evil 2B endur?
 but this isnt wat G want fr us & Hez was cal peopl
 2 a dif atitud
 vs 8=examp giv of 4fathrs entr serv of L with a=Hav 2
 atitud
 so he sez, dont B lik them, insted=yield 2 th L, & serv
 th L Ur God
 How cud they do this??=only w/sens joy that Alm G
 who rul univers stoop 2care 4littl insignif man is
 th atitud G desir fr childrn
 (Ilus Xpian woman all alon & self-pity)
 Can U find a song in Ur hoplesnes & despair of lif
 wen it ocur??
 Hez was remin peo G provid w/deliv B4 & wud agin if
 turn bak 2 th L & Hez & thoz peo saw nu reviv sweep
 c' s land Bcuz they turn bak 2 th Lord.
 Hez remin peo ther yet nothr thing 2do=vs 9
 He was cal peo bak 2prayr Bcuz knu ther own strength
 they cud do nuth, but if turn 2-G completly, they wud
 ovrcum ther probs & enmys
 th peo Jud werB giv nothr 2get livs rt w/G
 words vs 9B=R words worl needs 2hear 2day
 man has turn 2evrth & evrl but G 2solv probs we face
 in our genratin
 Time keep tik way & so many refus 2mak only mov that
 has etrnal consequenc
 (Ilus Rev. E. Schuyler English & yng man no acpt Xp)
 Hez was cal peo Is 2turn 2th Lord
 Th respons was predictbl=2, er thoz repent/turn livs
 & ther thoz laf & mok sumth so simplistic & stupid
 Ea us hav op 2mak this choic=If U hav, thank G & Bgin
 2day 2 let L Jx Xp B at centr Ur lif: if U havnt, I
 urg U 2listn 2cal Js knok door Ur hart; no wait til
 latr=I urg nam Js Xp 2cum 2 Him 2day

(Ilus Dunkirk/Assyrians)

vs 1-3

vs 10=respons by sum

vs 11=not all lik

vs 6=(Ilus littl boy=Trust & OK)

(Ilus Robins nest, SS card in bottom)
WE TRUST IN TH LORD OUR GOD

vs 7=simpl obedience

(Ilus Sir Leonard Wood & King invitatin)
A K'S INVITATIN IS NEVR 2B ANSRED, BUT 2B
OBEYED

vs 8=w/sens joy Bcuz G Alm stoop 2attend
(Ilus Xpian womn alon & her self-pity)

THER IS NEVR A DAY SO DREARY

THER IS NEVR A NITE SO LONG,

BUT TH SOUL THAT IS TRUSTING JS

WIL SUMWHER, SUMHOW FIND A SONG.

vs 9=cal bak 2prayr

(Ilus Rev. E. Schuyler English & yng man)

Respons of peo predictbl:

ther thoz repent,

ther thoz who laf, scorn

"Follow The Leader: Hezekiah"

Scripture: 2 Chronicles 30:1-12

~~IT WAS THE END OF MAY IN~~
~~The month was~~

of 1939, 330,000 Allied soldiers had their backs to the English Channel. Hitler's forces moving against them had driven them to this no win situation. If they tried to cross the Channel by ship, Hitler's submarines or planes would destroy them. Every possible means of escape had been considered but none seemed possible.

About 2640 years earlier a king by the name of Hezekiah found his city surrounded by 185,000 hostile Assyrian forces. The king and his army were outnumbered. The situation seemed hopeless.

Yet in both of these instances, the events were radically changed because those who were trapped set off a weapon more potent than a nuclear bomb; more awesome than any military might man has ever had.

In England, King George III called for a day of prayer in the British Empire. As millions gathered to pray, God answered immediately. Suddenly and without warning, a violent storm broke out on the ~~xxxxxx~~ European side of the Channel where the Germans had the Allied forces trapped. The German tanks bogged down in the mud and their planes could not take off. On the English side of the Channel the weather was perfect. Realizing that God had performed a miracle, the English sent out thousands of small boats across the Channel to rescue those who were trapped. A dense fog blanketed the waters on the French and German side and within hours, the 330,000 trapped soldiers had been rescued. King Sennacherib's Assyrian army surrounded Jerusalem and mocking King Hezekiah and the God he served. But King Hezekiah tapped a greater power by turning to God. That very night, God answered and destroyed 185,000 Assyrian soldiers.

A few weeks ago we talked about the saving prayer of Jehoshaphat, and here we are talking about the saving prayer of King Hezekiah. In the case of Hezekiah the event we just spoke of took place after the portion of Scripture we are sharing today. That future event was pre-determined by Hezekiah's stance before God.

Hezekiah was another Godly king of Judah. Like ~~xxxx~~ Asa he followed the reign of a wicked father and sought to undo what his father had done. Hezekiah ascended the throne when he was 25, and he reigned for 29 years. One of the first things that Hezekiah did was to reopen the temple. He repaired the doors which his father Ahaz had closed. He reassembled the priests and the Levites and had them literally clean out the temple. Anything which was not supposed to be ~~xxx~~ in there was thrown out. The place was to be prepared for worship. When everything was spotless and prepared to worship God, Hezekiah had arranged for the animals for offerings and the priests offered them on the altar. The offering was made to cleanse the temple and altar, and also to seek the forgiveness of the sins of the people. Revival had come to Judah. And revival is only possible when the hearts and the lives of the people are prepared before God.

But Hezekiah's desire to get the people back to God did not end at this point. Hezekiah knew that the Passover had been forgotten, and it had not been held in the first month, but he also knew that the Law specified that if it was ever impossible to hold the Passover in the first month, then the Passover could be held in the second month. This is what Hezekiah determined to do.

So Hezekiah sends out the invitation to come to the temple in Jerusalem for the celebration of the Passover. ^{read verses 1-3.} His invitation is not only to the people in the Southern Kingdom, but is extended also to the Northern Kingdom: The result of that invitation is told in the 10th verse, (read this). But, fortunately, not all of the people felt that way and we are told in the 11th verse, (read this). That relates that a remnant of the Northern Kingdom were equally hungering for the things of God. When circumstances are dark and gloomy it often seems that there is no one living for God. The prophet Elijah felt this way and God revealed to him that there were 7,000 in Israel serving God. But Hezekiah was not deterred in his determination to bring the people back to God. Among other things in this block of Scripture we can see four things which Hezekiah teaches us.

In the 6th verse we read, (read this verse). Hezekiah is saying that the people must turn to God with an unqualified trust and if they do, God will once again turn to them. The hymn writer was inspired to pen the familiar lines, "Trust and Obey." A little boy came home from Sunday School and told of singing a new song. His mother asked what it was and he answered, "Trust and OK."

That statement has the ring of truth about it. Because if you trust God for everything, everything will be OK. God demonstrates to us many times in the common ordinary things of life that we need to trust Him completely.

(Illustration of Robins nest spared and bottom had Sunday School card)

In Canada a ~~certain~~ street was to be widened and it meant that certain trees had to be cut down. When the foreman of the tree cutting crew arrived on the scene he noticed that one of the trees had a nest in it and a mother Robin was sitting on the nest. So he ordered ~~them~~ the men to leave it until later. Returning much later they discovered that the nest was now occupied by baby robins. So again, the foreman told the men to come back later. At a much later date, they returned to find the nest empty. The man who had climbed the tree to check the nest, found in the bottom of the nest a little card which had been ~~used~~ entwined with mud and sticks to make the nest. When he removed the card he noted that it was a Sunday School card given to children who attend. On it were the ~~words~~ words, "We trust in the Lord our God."

And certainly if robins who don't actually know of that heavenly protector, are kept from harm by Him, how much more will he take care of those whom He wants to love and protect?

Hezekiah was calling the people ~~to~~ not only to trust, but to simple obedience.

In the 7th verse he says, "And do not be like your fathers and your brothers, who were unfaithful to the Lord God of their fathers, so that He made them a horror as you see."

Hezekiah was saying that if they didn't turn to God in whole-hearted obedience God would make them despicable as He did their fathers. The people of Israel had become a laughing stock of the nations around them. Those pagans and heathens didn't know all about God and how He had entered into a covenant with these people. All that they knew was that horrible things had happened to these people. So the howl and cry was, "What kind of god do you have?"

See, what good does it to trust in Him?" Hezekiah says, that complete obedience to Him would stop all of that nonsense.

(Illustration of Sir Leonard Wood and King's invitation)

An Englishman named Sir Leonard Wood visited France and was also privileged to have a visit with the king. The ~~king~~ King was so pleased with him, that he invited him for dinner the next day.

Sir Leonard went to the palace and the King came down one of the halls and said, "Why Sir Leonard, what brings you here?" I did not expect to see you." Sir Leonard replied, "But your majesty, you invited me to have dinner with you tonight." The King answered, "Yes I did, but you didn't answer my invitation." Sir Leonard then answered, "But your majesty, a King's invitation is never to be answered, but to be obeyed."

You and I are invited to serve the King of Kings and all that King asks is our obedience to His invitation. But that invitation is to serve in a different ~~type of~~ attitude. We serve in ~~many~~ many different areas in our lives. We serve at our jobs, we serve in schools, we serve doing volunteer work and so on. But what is our attitude in those areas of service? Isn't it quite often that we view them as necessary evils to be endured? But this isn't what God wants from us and Hezekiah was calling his people to a different attitude. In the 8th verse we read, (read this verse). The example he gives ~~is~~ is of their forefathers entering the service of the Lord with a "have to" attitude. Hezekiah says don't be like them, but instead, "Yield to the Lord," and "serve the Lord your God."

How could they do this? Only with a sense of joy that God Almighty ~~xxx~~ who rules the universe stoops to care for little insignificant man is the attitude God desires from His children.

(Illustration of Christian woman, all alone & her self-pity)

A christian young woman tells of an event in her life which taught her a dear lesson. It was a cold rainy night and at quitting time she locked the store to go home. It was one of those pouring, drenching rains, with a high wind making it impossible to use an umbrella. She walked to the street car stop and had to wait three quarters of an hour for the car. When it arrived she was chilled to the bone. Then she had to transfer to another car and had to wait on it as well and both of the cars were also cold. When she arrived home there was no hot supper waiting for her, no dry clothes prepared for her to put on, nor was the house warm because the fire had gone out. She recalled that the Lord had been good to her, but this was just one of those times when there was no consolation. As she pondered these events in her life she determined that she would feed her kitten, not bother with supper and go to bed and cry it out. But she said as she started to get out of her wet clothes the Lord brought these words to her mind:

There is never a day so dreary,
There is never a night so long,
But the soul that is trusting Jesus
Will somewhere, somehow, find a song.

Can you find a song in the midst of your hopelessness and despair of life when it occurs? Hezekiah was reminding his people that God provided them with deliverance before and would do so again if they turned back to the Lord. And Hezekiah and those people saw that new revival sweep across their land because they turned back to the Lord.

Hezekiah reminded his people that there was yet another thing they needed to do. He told them as we read in the 9th verse, (read this). He was calling the people back to prayer. He knew that in their own strength they could do nothing. But ~~with~~ if they turned to God completely, they would overcome their problems and their enemys. The people of Judah were being given yet another chance to get their lives right with God. The words, "God will not turn His face away from you if you return to Him," are words that the world needs to hear today. Man has turned to everything and everyone but God to solve the problems we face in our generation. Time keeps ticking away and so many refuse to make the ~~next~~ only move that has eternal consequences.

(Illustration of Rev. E. Schuyler English) and young man not accepting Christ)
Rev. E. Schuyler English tells of being in a hotel lobby and being approached by a young man who introduced himself. He explained, "the reason I have introduced myself to you is because my brother frequently mentioned your name. He was a minister and he had some of your books in his library." Rev. English said he assumed this young man shared the faith of his brother and told him how happy he always was to meet a fellow-believer. Just then the young man's wife joined them and he introduced her. It was then the young man said, "My brother had all of our family's religion. He used to keep after me to 'turn to Christ' as he put it. Who knows? Maybe some day I will." Rev. Schuyler told him, "It's getting pretty late. Today is the day of salvation." "You sound just like my brother," he replied. Taking his wife's arm he led her away, saying with a smile, "We'll be seeing you." Rev. Schuyler said that nine days later he read the young man's name in the obituary column of the newspaper.

Hezekiah was calling the people of Israel to turn to the Lord. The response was predictable. There were those who repented and turned their lives around. And then there were those who laughed and mocked at something so simplistic and stupid. Each of us has the opportunity to make this choice. If you have made that choice, then thank God for it and begin today to let the Lord Jesus be at the center of your life. If you haven't, I urge you to listen to the call of ~~and~~ the Lord Jesus, knocking at the door of your heart and seeking entrance today. Don't wait until you're older, or until another day. Only God knows how many days any of us have. I urge you in the name of Jesus Christ to come to Him today.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 8, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Dave Brinker and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Joys
Prayer Requests
*Processional Hymn No. 330 "It Is Good to Sing Thy Praises"
*Ascription
*Exhortation
*Confession (In Unison) Eternal God, in whom we live and move and have our being, whose face is hidden from us by our sins, and whose mercy we forget in the blindness of our hearts; cleanse us, we beseech thee, from all our offenses, and deliver us from proud thoughts and vain desires; that with lowliness and meekness we may draw near to thee; confessing our faults, confiding in thy grace, and finding in thee our refuge and our strength through Jesus Christ thy Son. Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
God and Church Award
Hymn No. 442 "O Master, Let Me Walk with Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy spirit
Pastor - Let us pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Peace Like a River"
Scripture: II Chronicles 34: 1-7
Sermon: "Follow The Leader: Josiah"
*Invitational Hymn No. 455 "I Am Thine, O Lord"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Joe Youngblood in memory of Loved Ones.
Mrs. Elva McCormick will greet the congregation and our guests at the door this morning.
Ushers for today are: Alta Kradel, Lois Stokes, Marilyn Snyder, and Dutch Bolam.
Attendance last Sunday was 103 with 8 visitors.
Nursery will be provided today by Mrs. Sue Gamble.
Paul Riemer and Paul Campbell will be visiting the hospital this week.
> Hospitalized: Bill Winters in BMH
> TUESDAY - 7:00 P.M. Sunday School Teachers meeting. We would like all teachers and helpers to be present.
THURSDAY - Choir practice at 7:00 P.M. and Cantata practice will begin at 8:00 P.M. for those who would like to join us.
> Immediately following the service today we will have the business meeting for the election and the adoption of the budget in Rehoboth Hall. We will also have some discussion about the Van. We hope you will all make the effort to be present. **PLEASE ATTEND.**
> November 22nd we will be taking new members into the congregation. If you or anyone you know would like to join our family, please let the office know, or see Rev. Link.
YOUTH GROUP ACTIVITY - November 15th the Youth Group of the church is holding a Soup & Sandwich Luncheon in the hall immediately following the service. We are still looking for a few more pots of soup. If you would like to make a pot of soup, please see Bob or Mary Jane after the service. We hope you will all join us in support of the Youth and their activities.
> Many people have been asking the office for the address of Mrs. Lianne Link. It is 1393 Williamsburg Road Flint, Michigan 48507. I'm sure she would appreciate cards from their friends at St. Paul's.
> The congregation is invited to an open church wedding of Rob Vinroe & Rhonda Morris, Saturday Nov. 14th at 3:30. Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

"Follow The Leader: Josiah
 sure: 2 Chronicles 34:1-7
 gert civilizatsins)=conj w/(Ilus Avg American)
 p tween civils w/wat supos Avg Am pt out fact
 e dangerously clos/parallel peo of Jud as readscr
 eh son godly K Hez brot Jud, 3 King dwn 2depths
 along Jud in2 sam idoltry wh N Kingd had kno in
 Ahab/Jezebel
 apl lnce agin polut w/pagn altrs;ocult promoted
 e agin:8 chil sac practic Vally Hinnom near Jeru
 sh reign 4-55yrs
 ap 33, vss 9-13 read=Manaseh Egan ref in Jud 2ge
 ak 2-G as record furthr on,but it 2 late
 eo stil wors idols & kep turn fr G,Th natin had
 byon pt of no return
 Amon asum thron & 4tunatly only reign 2yrs,Bcuz
 as evil as fathr B4 him
 was kil by own servs who in turn wer kil by peo
 o then plac Josiah on thron
 only 8yrs old wen Bcum King
 ons lead peo of Jud thrus on yng sholdrs
 unlik fathr & grndfathr Josiah was man of G
 Jos was yng man aftr G's own hart;he no go 2 rt
 2 lef-his cors str dwn midl,walk w/God
 b G ther cums tim wen mayB 2lat 2turn bak & get
 gs bak 2normal & a furthr read this chap tel us
 that
 ed,Bcuz Jos godly man he was,G wud not bring
 gmen on peo Jud whil he was aliv
 t then judgmen wud fal on them & it did
 -7-his 1st act was 2bring peo bak 2 God
 o this by do away w/thoz thing kep them fr God
 pt out sin 2 peo
 1 thing bin watr dwn recen yrs
 & un4tunaly ch peo dont want hear word SIN talk
 t anymor
 c avg ch mem bout it & U wilB tol mos peo no lk
 selvs as sinnrs
 hat titl reserv 4 peo lik Hitlr,mass murdr Chas
 Manson,& others of that ilk,
 BUT ME, a SINNR?? NEVR!!
 U & I who R here this morn,let me remin all us,
 R 2classes peo here
 n classes consis of sinnrs & U & I can find our-
 vs in 1 class or othr
 L,er thoz who hav acpt Xp as L & SAV
 s clas then is made up of 4givn sinnrs,
 ey stil sinnrs,but 4givn thru Xp
 ther thoz who hav no acpt Xp as L & SAV & thoz
 R un4givn sinnrs,& will remain un4givn sinnrs

until they decid 2do busnes w/G & tak Xp as Sav 2/
 U & I R in 1 class or othr
 we need ask selvs=Wh class am I in????
 (Ilus Billy Sunday & lettr 2mayor & city directry)
 In Rom P tel us=4all hav sin & cum shor of glory of G
 T t duznt let anyl out;we R all in that boat & need
 2act upon it if havnt don so alredy
 Nex step Jos tuk record vs 8
 Jos had hous of L prep 4th peo
 it is lthing 2cum 2th L,but quit nothr 2cum 2-L's
 hous
 G want us 2cum 2gethr & wors Him,& He provdd plac
 2do so
 If evrl wud do wat sum peo advocat wen they acpt L,
 & that is stay away fr wors,th Ch wud shrivl up & dy
 it is in this cum 2gethr 2wors G we gro & shar our
 faith;not only w/felo-Blievrs,but w/thoz who R stil
 serch whom G had led 2 His Hous
 Jos in clens of Hous of L uncovr copy of buk of Iaw
 it givn 2 Jos who red it 2 peo
 vss 30-31-Jos shar Th Buk w/peo
 1st Jos destroy things kep peo fr G
 then tol them of ther sin
 2nd clean Hous of L 4 wors
 finally shar th Buk w/peo
 G's Word mus tak precedenc ovr any othr buk
 Wat duz Bibl hav 2say bout events our livs mus alway
 B our questin???
 (Ilus Stanley throw out buks excep Bible)
 perhap this may giv an idea of import of Bibl 2-lof
 G's perves lik Stanley
 But wat is of mor concern 2us is quest=How import is
 Bible 2 U???
 If U had 2dispos of all Ur read material,wat wud U
 keep?
 Jos not only expres luv 4-G's Word but lk wat he prom
 2do-Vs 31
 he prom 2perf words of Cov writ this buk
 thats quit undrtak;our livs shudB so structur that
 things of G Rof mor import than things of worl
 I Believ G try 2ret our atentin in all our country wx
 w/all presen event that R tak plac
 We Am's hav Bcum 2smug/complacent;we think hav it
 made & no need anyth cant do 4selvs
 G is seek cal us bak 2fundys of th faith
 wher do U stan in relatin 2that cal? Is G & th thing
 of G of mor importanc in Ur lif than material posesin
 of this lif? G has nevr bin intres in things
 He intres in peo;Jn tel us it not G's desir anyl
 shud perish;He want Ur luv,Ur lif=hav U turn ovr 2Him

(Ilus grt cilvils of worl)

A U Pres survy fnd typicl Am is:

27yr old who duznt read 1 buk in yr

he materilistic, satisfy w/smal pleasurs

bored w/theo talk

altho may aten ch 27 tims yr, he no intres

in suprnaturl

his concern w/neithr hvn nor hell

in fac, he has no intres watevr in Immort

his principl intres R futball, hunting,

fishing, & cartinkering

Manaseh, son godly K Hez=reign 55yrs

Amon, Manaseh son & lik him=reign 2yrs

first: may B 2late 2get thing bak 2normal

1stbthing did=vss 3-7

SIN & ther 2clases here this morn

4gimn/un4givn

(Ilus Biblly Sunday & city directory)

Rom=All hav sin, cum short glory of God

vs 8=prep Hous of L 4peo

vss 30-31=Jos shar buk w/peo

(Ilus S. anley & thro way buks excep Bibl

"Follow The Leader: Josiah"

Scripture: 2 Chronicles 34:1-7

(Illustration of great civilizations)

A study of history shows that the great civilizations of the world have averaged about 200 years. The people of the world have followed this timetable:

The people go:

From slavery to spiritual faith

From spiritual faith to courage

From courage to liberty

From liberty to abundance

From abundance to selfishness

From selfishness to apathy

From apathy to dependence

From dependence back to slavery.

- The Bible Friend

In conjunction with this, think about what has been said about the average American.

A United Press survey has found that the "typical American" is a twenty seven-year-old who does not read one book a year.

He is materialistic, satisfied with small pleasures, bored with theological talk.

Although he may attend church twenty seven times a year, he is not interested in the supernatural.

He is concerned with neither heaven nor hell.

In fact, he has no interest whatever in immortality.

His principal interests are football, hunting, fishing, and cartinkering.

This comparison between the civilizations of history, coupled with what is supposedly the "typical American," points out the fact that today we are dangerously ~~close to the~~ parallel to the people of Judah as we read of them in this morning's Scripture.

Manasseh, the son of the godly King Hezekiah, brought Judah, the Southern Kingdom back down to the depths during his reign. He plunged Judah into the same idolatry which the Northern Kingdom had known in the time of Ahab and Jezebel. The temple once again was polluted with pagan altars; the occult was promoted once again; and child sacrifice was practiced in the valley of Hinnom near Jerusalem. Manasseh reigned for 55 years. Going back to the 33rd chapter of this book of Chronicles we read starting at the 9th verse, (read 9 through 13). Manasseh began a reform in Judah to get the people back to God as recorded further on, but it was too late. The people still worshiped idols and kept turned from God. The nation had gone beyond the point of no return.

His son Amon assumed the throne and ~~reigned~~ fortunately he only reigned for two years because he was as evil as his father before him. He was killed by his own servants, who in turn ~~were~~ were killed by the people who then placed his son Josiah on the throne. So we read in verse 1, (read this). He was only eight-years-old when he became king. The responsibility of leading the people of Judah was thrust upon those young shoulders. But unlike his father and his grandfather, Josiah was a man of God. We read of him in the 2nd verse, (read this).

Josiah was a young man after God's own heart. He didn't go to the right, nor to the left. His course was straight down the middle, walking with God. The first point we see in this incident is that there comes a time when it may be too late to turn back, or to get things back to normal. A further reading in this chapter tells us just that. God said that because Josiah was the godly man he was, God would not bring judgement upon the people of Judah while he was alive. But then judgement would fall upon them and it did. We read first of what Josiah did in the kingdom, (read verses 3-7). His first act was to bring the people back to God. He accomplished this by doing away with those things that kept them from God. Josiah was pointing out Sin to the people.

This is one thing that has been watered down in the past recent years. People, and unfortunately, church people don't want to hear the word SIN talked about. Ask the average church member about it and you will be told that most people do not look at themselves as sinners. That title is reserved for people like Hitler, or mass murderer Charles Manson, and others of that ilk. But me, a sinner? Never! But as you and I are here this morning let me remind all of us that there are two classes of people here. Both classes consist of sinners and you and I can find ourselves in one class or the other. First, there are those who have accepted Christ as their Lord and Saviour. This class then is made up of forgiven sinners. Sinners, but forgiven through Jesus Christ. The second class is made of those who have not accepted Jesus Christ, and those people are unforgiven sinners, and will remain unforgiven sinners until they decide to do business with God and take Christ as their Saviour. You and I are in one class or the other. Which class am I in, this morning; we each need to ask ourselves.

(Illustration of Bibbly Sunday and letter to Mayor)

The famed evangelist Billy Sunday wrote a letter to the Mayor of a large city he was going to hold a crusade in. In his letter he asked the mayor for the names of individuals within that city who needed spiritual help and prayer for the problems they were facing. Imagine the surprise of Billy Sunday when he received in the mail a city directory.

In Romans Paul tells us, "For all have sinned and come short of the Glory of God."

That doesn't let anyone out. We are all in that boat and we need to act on it if we haven't done so yet.

The next step that Josiah took is recorded in the 8th verse, (read this).

Josiah had the House of the Lord prepared for the people. It is one thing to come to the Lord, but it is quite another to come to the Lord's House. God wants us to come together and worship Him, and to provide a place to do so. If everyone would do what some people advocate when they accept the Lord, and that is stay away from worship, the Church would shrivel up and die. It is

in the coming together to worship God that we grow and share our faith not only with fellow-believers, but with those who are still searching whom God has led to His House.

Josiah in his cleansing of the house of the Lord uncovered a copy of the book of the Law. It was given to Josiah who read it to the people. In the 30th and 31st verses of this chapter we read, (Read this). First Josiah destroyed the things which were keeping the people from God, and told them of their sin. Then he cleaned out the House of the Lord for worship. Then finally, he shared the Book with the people.

God's Word must take precedence over any other book. The Bible must be the rule of authority for our lives. What does the Bible have to say about the events of our lives must always be our question.

(Illustration Stanley throwing away all books but Bible)

When the missionary Stanley started across Africa he had seventy-three books in three packs weighing 180 pounds. Those who were carrying his belongings began to become fatigued. So he decided to lighten their load by disposing of some of his books. One by one he discarded them until there was only one book left which he would not throw away. That book was his Bible. On that trip we are told that he read the Bible through three times.

Perhaps this may give us an idea of the importance of the Bible to one of God's servants like Stanley. But what is ~~more important~~ of more concern to us is the question, "How important is the Bible to you?" If you had to dispose of all your reading material, what would you keep? Josiah not only expressed his love for God's Word, but look at what he promised to do. (Read verse 31). He promised "to perform the words of the covenant written in this book."

That's quite an undertaking. Our lives should be so structured that the things of God of more import than the things of this world. I believe that God is trying to get our attention in our country with all of the present events that are taking place. We Americans have become too smug and complacent. We think that we have it made and we don't need anything but what we can do for ourselves. God is seeking to call us back to the fundamentals of the faith. Where do you stand in relation to that call? Is God and the things of God of more importance in your life than the material possessions of this life? God ~~is~~ has never been interested in things. He is interested in people. John tells us that it is God's desire that no one should perish. God wants your love, your life. Have you turned that over to Him? If not, why not do it today?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 15, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Dave Brinker
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "Pax Vobiscum"
Chiming of the Hour
Announcements
Joys
Prayer Requests
*Processional Hymn No. 336 "O Worship the King"
*Ascription
*Exhortation
*Confession (In Unison) Eternal God, how often we have
prayed for the coming of thy Kingdom, yet when it has
sought to come through us we have sometimes barred
the way; we have wanted it within others, but not
in our hearts. We feel it is we who stand between
man's need and thee; between ourselves and what we
might be; and we have no trust in our own strength,
or loyalty, or courage. O give us to love thy will,
and seek thy Kingdom first of all. Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 411 "Am I a Soldier of the Cross?"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory "In The Upper Room"
*Doxology - page 382
Dedication of New Bulletin Board
Anthem: "Good News!"
Scripture: Haggai 1
Sermon: "Follow The Leader: Zerubabel"
*Invitational Hymn No. 404 "O Love That Will Not Let Me Go"
*Closing Chimes
*Benediction
*Postlude "Daddy Sang Bass"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Rob
and Rhonda Vinroe in honor of their marriage yesterday.
Donna Pflugh will greet our members and guests at the door
this morning.
Ushers for today are: Rick Vinroe, Rob Vinroe, Ray
Isherwood and Jeff Snyder.
Attendance last Sunday was 128 with 8 visitors.
Nursery will be provided by Mrs. Sue Gamble.
Marty Henry and Rob Vinroe will be visiting the hospital
this week.
*Hospitalized: Lois Pennington and Doris Fowler in BMH,
also Kay Brown in BMH.
TUESDAY - The Choir will be participating in the Festival
of Choirs program at 7:30 P.M. at Christ
Community Methodist Church on Duffy Road
*WEDNESDAY - Activities Committee meeting at 7:00 P.M.
*THURSDAY - Finance Committee meeting at 7:00 P.M.
- Choir practice at 7:00 P.M. We need all of you
to come out for this. Also the Cantata practice
will begin at 8:00 P.M. Please join us.
Change of notice: Golden Circle will be held at Marge Smiley's
home on Wednesday evening at 7:30 P.M.
Final report on the Apple Butter is in. Profits from both
cookings totaled \$1229.34 - made 140 gallon.
Butler Area Laymen's Dinner will be held on November 19th
at 6:30 P.M. at St. John's Reformed Church on Evans City
Road. Tickets are \$4 and may be purchased thru Jake Harmon.
*It is not too late to join our Sunday Evening Bible study.
Class begins at 7:00 P.M.
*Immediately following the service today the Youth Group will
be holding a Soup & Sandwich Luncheon in Rehoboth Hall.
We hope all of you will come down to join us for a time
of fellowship together and some good home made soup.
There is no charge, but should you desire to contribute
to the Youth work, a basket will be provided.
Following the sermon we sing an invitational hymn, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the altar. The invitation gives
the opportunity to accept Christ as Savior, to pray, to
meditate or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this
opportunity.

Scripture: Haggai 1
 (Illustration of apathy, quote Dr. Laurance Gould)
 (Illustration dream of Julius Caesar's wife)
 A bit of apathy, along w/porcrst cost Emp Rom his lif
 K Josiah brot reviy 24G's peo in Jud, but lnce agin
 s'p in 2 sin/degradatin
 G permit Jud spen 70yrs captivty in Babylon
 But G also mercifully intrven & 539BC pagn K Cyrus of
 Persia permit saml band Jews return 2 Jeru
 but aftr 16yr wasnt ounce energy expen reconstruc
 templ
 No templ, no worship, no concern 4 sp things
 vs 1-yr was 520BC, 101 yr aftr reign K Josiah
 Zeru=Heb nam 4Gov Jud & nam ment=1 born in Babylon
 He ident in Ezra as=Sheshbazzar=that Chaldean nam
 his fathr list as=Pedaiah in buk Chron
 wat prob hapn=fathr dy, adop by uncl Shealtiel
 vs 2-Haggai spk Zeru & Joshua
 thoz return Jews Bcum ingenius w/excuses why no cud
 rebild temp=Enemys interup & not rt time
 real reasn=no lik trubl, time, expens had 2put 4th 2
 ovrcum opositin caus by enemys
 It n tuk much 2 disuad them fr task
 Peo 2day exact lik this in Ch=men say no want 2B sp &
 get involv in Xpian lif & walk
 they say time hasnt cum 4them 2do so & so work of
 Ch of Js Xp go beg Bcum 2many peo want sit rnd &
 mak excus
 vs 3=L spok thru Hag, th peo fnd time 2remodl homes &
 fiz all up, but L's hous? thats anothr matt
 it 2 dangerous
 vs 4=G says Bcum had takn care selvs=Considr Ur ways
 vss 5-6=this wat G want impart 2them
 wat plant destroy by weathr, or sum othr way
 grapes no gro, so wine smal suply
 clothin no adequat; wat ern no go far enuf 4needs &
 was lik mony drop out of pockets w/holes in them
 in othr words go thru time inflatin
 Why was this?
 if suml wud hav ask, wud have sed=Wethr no gud & crops
 grapes no gro; insec eat evrth green; cant ern enuf 2
 buy adequat fud/cloth; evrtim go 2markt fud cos mor
 Sound familiar? It sud, Bcum worl go thru very same
 thing 2day
 Wat was prob? Prob was, peo 2busy lk 4selvs & 4get G
 But G was teach peo wat shud hav kno 2welk
 wat sow, wud reap-if 2busy sow 4selvs, ~~wxx~~ & 4get G,
 wud reap nuthin Bcum G no giv harves they expec
 G wil not bles anyth/anyl who no giv wat rt fully His

G had cum equit diam G + prebs & bgin do wat 2/
 G want them 2do all along
 (Ilus man pile/unpile briks & prov self)
 This all G ask of peo of Jud; this all G ask anyl
 Remem story talents Js tel? Th L reward thoz faithfl
 ovr littl things, littl tasks
 ther shud nev'r B anyth we considr 2menial or Bneath
 r dignity
 vss 9-11-G expl 2thez Jews wat hapn Bcum ther no
 rebild temp
 peo gav up desirs 2acompl wat G had givn 2do
 (Ilus five words defined)
 It taks all this 2liv 4 th L & serv Him
 th mistak Jews made was thot they cud get by w/tokn
 serv 2 G & stil liv livs in comf & prosperity
 But G taut them othrwis
 ther musB sum entus & efforts made 2serv th L
 (Ilus noitc Detroit office about dying on job)
 A persn serv L shud expres th joy that relatsip &
 it ought 2sho in th life
 (Ilus woman in England & =Js livs here)
 G shows us th evidenc of this in this Scrip fr Hag
 4we read in vs 13
 G is w/thoz & in thoz who truly seek 2liv 4 Him
 Th evidenc is in th lif of th persn
 G wants 2hav a grtr part of Ur lif
 Wat is Ur ansr 2 Him?
 Hav U bin gilty lik th peo of Jud of fix up th
 things of Ur lif & neglec th things of G?
 Its easy 2tend 2oub persnl needs/wants & shut out th
 Lord
 But He desirs a clos relatsip w/us
 (Invit Him in 2 Ur lif 2day & Bgin 2serv Him

Dr. Lauranc Gould 4mer pres Carlton Col
=I DO NOT BLIEV TH GRTE THRET 2OUR FUTU
IS FR BOMBS OR GUIDED MISILES. I DONT
THINK OUR CIVILIZATIN WIL END THAT WAY.
I THINK IT WIL DY WEN WE NO LNGR CARE

(Ilus dream Jul Caesar wif & his deth)

Jes brot revivl 2peo Jus but slip bak
spen 70yr cap in Babylon
538 K Cyrus Pers permit smal grp go bak
16yr no cunc enrgy expend
vs 1=520BC,101 yr aftr K Jes
Zeru=1 born in Babylon
Sheshbazaar in Ezra=Caldean name
Pedaiah fathr in Echron=dy,adep unc Sheal
vs 2=excus of peo
vss 3-4=real reasn 4no rebild
vs 5=think bout it, chang ways=G's reasn
vs 6=expl inflatin
same prob 2day
(Ilus man pil/unpil briks)
(ilus story talents tol by Js)
vss 9-11=G expl wat hapn wen Jews no rebi
vs 12=peo cum bak as shud

CONCLUSION NOTES

Sumone has written=5 words defined
SURENDR ISNT GIVING UP
SOMTHIN U DONT WANT

VICTRY ISNT WALKING
ACROS TH GOAL LINE, ITS STRUGLING THRU
OPPOSITIN 2TH GOAL

TH ST ISNT GOING
JUS WHER TH LITES R,
ITS FOLOWING THRU TH DARK ALLEYS

LUV ISNT GIVING
WEN OTHERS R GIVING, ITS GIVING WXX WEN
OTHERS R NOT GIVING

FAITH ISNT OVRFLOWING TO OTHERS
ITS EMPTYING ITSELF 2 OTHERS.

Notic in Detreit offic on buletin bord:
TH MANAGMEN REGRETS THAT IT HAS CUM 2
THER ATENTIN THAT WORKRS DYING ON TH JOB
R FAILING 2FAL DWN. THIS PRACTIC MUS STO
AS IT BCUMS IMPOSIBL 2DISTING BTWEEN DETI
& TH NATURL MOVMEN OF TH STAFF. ANY EM-
PLOYEE FND DED IN AN UPRITE POSITIN WIL
B DROPED FR TH PAYROL

(Ilus woman England & Js livs here)

"Follow The Leader: Zerubbabel"

Scripture: Haggai 1

(Illustration of Apathy)

Dr. Laurence Gould, former president of Carleton College, said, "I do not believe ~~xxxxxxx~~ the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will end that way. I think it will die when we no longer care."

(Illustration of Julius Caesar and his wife's dream)

In the early morning hours of the 14th of March in the year 44BC Julius Caesar awoke from his sleep. It was a beautiful moonlit morning and in the light of the moon shining in the room he saw his wife turning in bed and mumbling in her sleep. He knew she was probably dreaming and he didn't think much about it and in a short period of time was asleep again. The next morning, his wife Calpurnia told him she had dreamed that ~~he~~ she had a dream, and in that dream she held him bleeding ~~in~~ and dying in her arms. She begged him not to stir out of the house ~~xxxxxx~~ and to cancel the meeting of the senate scheduled for the next day, the 15th. The 15th was the Ides of March and her warning to him was, "Beware the Ides of March." Caesar was deeply impressed by his wife's dream and resolved not to go to the senate that day. But the conspirators who had plotted his death got one of his closest friends to persuade him to go to the meeting. He asked Caesar what he thought his enemies would say if Caesar were to send a messenger to the senate and have them adjourn until his wife had a more favorable dream. This caused Caesar to change his mind. On the way to the meeting ~~xxxxx~~ a friend thrust a paper in his hand while he was walking down the street. He told him, "Read this, Caesar, alone and quickly. It contains a matter of great importance to you. Caesar thought it was a petition and thought he would read it at another time. Thus twice warned of impending danger to his life, Caesar went to the meeting and to his death.

A bit of apathy, along with procrastination cost the Emperor of Rome his life. King Josiah of Judah had brought revival to God's people, but once again they slipped into sin and degradation. So God permitted Judah to spend 70 years in captivity in Babylon. But God also mercifully intervened and in 538 B.C. the pagan King Cyrus of Persia permitted a small band of Jews to return to Jerusalem. But after sixteen years there wasn't an ounce of energy expended on the reconstruction of the temple. There was no ~~temple~~ temple, no worship, and no concern for spiritual things. So it ~~was~~ is that we read, "In the second year of Darius the king, on the first day of the sixth month, the Word of the Lord came by the prophet Haggai to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest.

The year was 520 B.C. 101 years after the reign of King Josiah. Zerubbabel is the Hebrew name and he was the governor of Judah. His name meant, "One born in Babylon. He is identified in ~~another portion of scripture~~ the book of Ezra as Sheshbazzar. That was his Chaldean name. His father is also listed as ~~Padi~~ Pedaiah in the book of Chronicles. What probably happened is that his father died and he was adopted by his uncle who was Shealtiel.

So Haggai the prophet speaking to Zerubbabel and Joshua says, "Thus says the Lord of hosts, 'This people says, 'The time has not come, even the time for the house of the Lord to be rebuilt.'"

These returned Jews had become ingenious with excuses as to why they could not rebuild the temple. Because of interruptions caused by their enemies,

they said it wasn't the right time. Their real reason was that they didn't like the trouble, the time, and the expense they had to put forth to overcome the opposition caused by their enemies. It hadn't taken much to dissuade them from their tasks. People today are exactly the same within the church. Men today do not say they were never be spiritual and get involved in the Christian life and walk. They just say that the time hasn't come for them to do so. So the work of the Church of Jesus Christ goes begging because too many people want to sit around and make excuses.

So it was at this time that the Lord spoke through Haggai and His message was, "Is it time for yourselves to dwell in your paneled houses while this house lies desolate?" verse 3.

The people had found time to remodel their houses and get them all fixed up, but the Lord's House, that was another matter. It was too dangerous.

Since they had taken care of themselves and forgotten, or made excuses for not being able to repair the temple, God further tells them, "Now therefore, thus says the Lord of hosts, 'Consider your ways.'" verse 4.

God has something He wants to impart to them and it is this: "You have sown much and harvested little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, ~~wages~~ earns wages to put into a purse with holes." verses 5 & 6.

That which they had planted either was destroyed by the weather conditions, or it was destroyed in some other way; the grape crop didn't come to pass and so their wine was in small supply; their clothing wasn't adequate; and what they earned didn't go far enough for their needs and it was like money dropping out of pockets with holes in them. In other words they were going through a time of inflation. Now why was this? If someone would have asked them they would have said, "Well, the weather hasn't been good for planting and so our crops and our grapes don't grow. The insects eat everything up that look green. And besides we can't earn enough wages to buy adequate food and clothing. Every time we go to market everything costs so much more. Sound familiar? It should because the world is going through the very same thing today. What was the problem? The problem was that the people were too busy looking out for themselves and they had forgotten God. But God was teaching His people what they should have known too well. What they sowed, they would reap. If they were too busy sowing for themselves and forgetting or slighting God, God would not give them the harvest they were expecting. God will not bless anything or anyone who will not give to Him what is rightfully His, it's as simple as that.

The time had come for the people to stop blaming God for their problems and begin to do what God wanted them to do all along.

(Illustration of man piling and unpling bricks)

There is a story told of an unemployed man in Philadelphia who was looking for work. One day he went into the office of a famous Philadelphian named Girard and asked for a job. Mr. Girard pointed out the window and said,

"I'll give you work. See that pile of bricks out there? Carry them over to the other end of the yard and stack them up." At the end of the working day the man had the bricks all moved. He went to the office for his pay and asked if there would be work the next day. Mr Girard answered, "Yes, come in tomorrow and move those bricks back where you found them." For a whole week all this man did was move the bricks from one side of the yard to the other. But he never complained he just did what he was told to do. Then when he reported for work one morning Mr. Girard gave him a check and instructions to go downtown and bid on a large shipment of sugar. He was a new face at that auction and people had no idea he was bidding on behalf of Mr. Girard. When he had successfully given the best bid, the auctioneer asked, "Who is going to pay for this?" He replied, "Mr. Girard. I'm his agent." He had received this privilege by being faithful in the menial tasks.

This is all that God was asking of the people of Judah. This is all that God asks of anyone. Remember the story of the talents that Jesus told. The Lord rewards those who are faithful over little things, little tasks. There should never be anything that we consider too menial, or beneath our dignity.

God explains to these Jews what had happened because of their no rebuilding the temple and we read this in verses 9 through 11, (read these).

Following God's words we read, (read verse 12.)

The people gave up their desires to accomplish what God had given them to do.

(Illustration of five words)

Someone has written, "Five words defined":

Surrender isn't giving up
something you don't want.

Victory isn't walking
across the goal line....
It's struggling through opposition to goal.

Trust isn't going
just where the lights are....
It's following
through the dark valleys.

Love isn't giving
when others are giving....
It's giving when others
are not giving.

Faith isn't overflowing
to others....
It's emptying itself
to others.

It takes all of this to live for the Lord and serve Him. The mistake that these Jews made was they thought they could get by with token service to God and still live their lives in comfort and prosperity. But God taught them otherwise. There must be some efforts made and an enthusiasm to serve the Lord.

(Illustration of notice in Detroit office)

Employees in a Detroit business office found the following important notice on the bulletin board:

The management regrets that it has come to their attention that workers dying on the job are failing to fall down. This practice must stop, as it becomes impossible to distinguish between death and the natural movement

of the staff. Any employee found dead in an upright position will be dropped from the payroll.

A person who is serving the Lord should express the joy of that relationship and it ought to show in the life.

(Illustration of woman in England & "Jesus lives here")

In the days of Queen Victoria of England it was customary for her to visit in the homes of some of her people. One time she visited the home of a humble widow. Later on her worldly neighbors taunted her. They said, "Granny, who is the most honored guest you've ever entertained in your home?" They expected her to say Jesus, because they knew she was a deeply spiritual Christian. But she surprised them by answering, "The most honored guest I've entertained was her majesty the Queen." "Did you say the Queen?" "We got you this time. How about this Jesus you're always talking about? Isn't He your most honored guest?" She said, "Oh no indeed. He's not a guest. He lives here." That put her hecklers to silence.

God shows us the evidence of this in this Scripture from Haggai for we read in the 13th verse, "Then Haggai the messenger of the Lord spoke by the commission of the Lord to the people saying, 'I am with you, declares the Lord. God is with those and in those who truly seek to live for Him. The evidence is in the life of the person.

God wants to have a greater part of your life. What is your answer to Him? Have you been guilty like the people of Judah of fixing up the things of your life and neglecting the things of God? It's so easy to tend to our personal needs and wants and shut out the Lord. But He desires a close relationship with us. Invite Him into your life today and begin to serve Him.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor November 22, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Wendy Norman and Megan Hewis

+ + + + +

ORDER OF WORSHIP 11:00 A.M.

Prelude

*Processional Hymn No. 392 "Come, Ye Thankful People, Come"

*Ascription

*Call to Worship:

Pastor: O come, let us worship and bow down: let us kneel
before the Lord our maker.

People: Thine, O Lord, is the greatness, and the power,
and the glory, and the victory, and the majesty:
for all that is in the heaven and the earth is
Thine.

Pastor: O the depth of the riches both of the wisdom and
knowledge of God! For of Him, and through Him,
and to Him, are all things: to Whom be glory
forever. Amen.

*Invocation: (In Unison) Great art Thou, O Lord, and greatly
to be praised; great is Thy power, and Thy wisdom is
infinite. These would we praise without ceasing. Thou
callest us to delight in Thy praise for Thou hast made
us for Thyself, and our hearts find no rest until we
rest in Thee; to whom with the Father and the Holy Spirit
all glory, praise, and honor be ascribed, both now and
forevermore. Amen.

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Reception of New Members

Thankoffering Invitation:

Pastor: Thou shalt remember the Lord thy God for it is
He that giveth thee power to get wealth. And thou
shalt not appear before the Lord empty.

People: Every man shall give as he is able, according to
the blessing of the Lord thy God, which He hath
given thee.

Pastor: For if there be a willing mind, it is acceptable
according to that a man hath and not according to
that he hath not.

People: Every man as he purposeth in his heart, so let him
give, not grudgingly or of necessity, for God
loveth a cheerful giver.

Pastor: Upon the first day of the week, let every one of
you lay by him in store as God hath prospered him.
Bring ye all the tithes into the storehouse, that
there may be meat in Mine house and prove Me here-
with, saith the Lord of hosts. If I will not open
the windows of heaven and pour out a blessing that
there shall not be room enough to receive it.

Offering: All offerings, envelopes, loose change, canned
goods, etc., are to be brought forward at this time and
placed in the offering plates and containers provided.
The Ushers will assist you at the altar rail.

*Thankoffering Dedication and Prayer: (In Unison) Thanks be
to Thee, O Lord, for all Thy wonderful works! For Thy
changing seasons, each with its laden gifts from Thee; for
this autumn time, its harvest, its hope-in the beautiful
preparation for winter and for the coming of spring. For
the hope that springs eternal in every breast! For the
longing after good things, and the things that are above;
for the abiding faith that Thou art ever God and that
Jesus Christ is still the Way, the Truth, and the Life:
and that man in this world can make a difference; for love
that still makes life worth its sorrows, its defeats, its
victories. Thanks be to Thee, O Lord, through Jesus Chris-
our Lord. Amen.

*Doxology - page 382

Anthem: "Song of Thanksgiving"

Scripture: 1 Thessalonians 5: 14-18

Sermon: "Thanks-Living"

*Hymn of Invitation No. 389 "Let All Things Now Living"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Darlene Bowser in memory of Aunt Helen & Grandfather.

Mr. & Mrs. Ron Bowser will greet our members and our guests
at the door this morning.

Nursery will be provided today by Mrs. Sue Gamble.

Hospitalized: Lois Pennington in Mercy Hosp., Dutch Bolam
is in North Hills Passavant.

Bill Pflugh and Herb Shearer will be visiting the hospital
this week.

> SUNDAY - Bible Study at 7:00 P.M.

> NO Youth Group (hall is rented)

> MONDAY - Elders meeting at 7:00 P.M.

New members that are becoming a part of our "church family"
today are: Dawna Martin, Linda Patsy, Mr. & Mrs. Michael
Roper, Mrs. Mickev Sacco and Dave Sacco.

COMMUNITY BIBLE CHURCH-SAGAMORE, PA, - NOVEMBER 21, 1993

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CONG THANKSGIVING DINNER & FELLOWSHIP NEXT SUNDAY

ASCRPTION

CALL TO WORSHIP:

BE CAREFUL FOR NOTHING:

BUT IN EVERYTHING BY PRAYER AND SUPPLICATION
WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN
UNTO GOD.

AND THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING,
SHALL KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS.

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: 1 THESSALONIANS 5:14-18

SERMON: "THANKS-LIVING" ST. PAUL'S BUTLER, 11/22/87

*HYMN

*BENEDICTION

*POSTLUDE

LARK - TWILA

COPHIE

JEAN

(Ilus Zeb/Martha)-(Ilus nurse home woman)

vs 14=Am I bros keep?

TV minstrys & harm dun

vs 15=An eye for an eye

vs 16=shortes vs in Bibl

cp Jn 11:35

vs 17=Gr derivativ=Hack cough

vs 18=(Ilus Bib study=wat this?)

(Ilus Mom & sour milk)

(Ilus 4give me when I whine)

Scripture: 1 Thessalonians 5:14-18
 (Ilus Zeb/Martha & real emergency)
 Few peo enjoy calmity, insted we enjoy tims fun/pleas
 & rtly so
 but as we liv our livs evn tho most us no face grav
 jobs, find dif 2B thankfl sum circum & situatins
 (us prayr thanksgiv by eldrly woman)
 Thats real thanksgiv, & ther R times wen we hav 2thin
 B4 we can say thanks
~~Thxxxxxxxixxxxxxofxxxxxxfxxxxxixxxxxxxi~~
 This was circum peo of Gr city Theslonica find selvs
 P was clos letr 2thoz Blievr
 Thez nu Xpians bin expos 2suffr & P taks optunt
 2giv gud advic
 vs 14=P knu in evr grp nu Blievr wer alway thoz who
 need encouragment & help
 He knu part of Xpian duty was 2lk aftr othr brthr
 Th age ol quest is=Am I my bros keeper? Ansr is=YES
 P in his letr shars thez thots by likn Ch as body
 w/arms, legs, eyes, ears, so on
 He say wen 1 part body hurt, whol body duz
 I Bliev we can C that very vividly in wat transpir
 in Ch this past yr
 A few phonys hav bin uncovr in th TV minstrys & im-
 mediately evry ch & evry pastr considr by public 2B
 of th same stripe
 as resul whol Xpian Ch has 2suffr Bez of it
 vs 15=P's furthr advic is timely
 Peo Thes no dif than we=wen suml did sumth 2thm th
 naturl thing was 2get evn
 isnt this way we react? =Wel he wont get way w/that
 'll fiz him, this norml way 2handl situatin
 Its an ey/4/an ey & P say this shudnt B
 It is then that P giv 3 pcs of advic
 vs 16=4thoz of U who mayB Bibl tribia buffs, U mayB
 surpris 2kno this is shortes vs in Bibl
 I kno we all bin taut Jn 11:35-Js wept is shortes
 but not so - in orig Gr Jn 11:35 reads=The Js wept
 pts out Js as th anointed One & seprats Him fr any
 othr Js of th time
 vs 16=ther R only 2words in th Gr & thus shortes
 but thez 2vss=Jn 11:35 & 1 Thes 5:16 R intrtwin
 Js stud by grav of Blov frend & wept, He was mov by
 needlesnes of deth=He knu wer not 4Adam this wudnt
 B
 But Js went Byon that grav Himself & mak posib 4man
 2liv etrnal w/G & 4that very reasn alon we shud Rejoic
 4evrmore

vs 17=As pondr that we may cum 2conclusin we cannot
 possibly B that much of supr Xpian
 & if do nuthin but pray, cannot do othr Xpian things
 sumth mus go laking
 So wat is andr? ansr lie in sumth almos all us had
 Hav U exper haking cough 1 tim or othr?
 I kno wen U cough U get relief 4a whil, but cum bak
 in & agin & sumhow U no thro it off
 Derivatin words=w/out ceas actul has mean in Gr of
 haking cough & apply 2this vs P tel us we can do it
 aftr pray shor tim mind wandr & so think imposib
 pray w/out ceas, but P no talk of pray on & on
 he knu it imposib & he say ea day hav many ops pray
 can do so & nol evn kno wepray=work, skul, etc, can
 pray 4friends, famly, feloworkrs, job, safty, etc
 & if Bgin serch things pray4, discover prayr almos lik
 breathing-it automatic & it shudB
 U will spk 2-G bout beauty C rnd U, things U hav & U
 willB talk 2-G lik dear frend & this wat P say here
 vs 18=th othr 2 vss deal w/our time=& this w/circum
 mos dif thing rendr thanks 4circum find self in & C
 we R blessed
 wen Is cum fr Egypt G suply ther need=Manna
 in Heb it is=What is it? Wats this? & they quest G
 (Ilus Bibl study & if I ask Shirlly-Wat this?)
 (Ilus at home, sour milk & Mom tel eat, B thnakfl)
 Wen sit dwn Thanksgiv dinnr wil we ask=Wats this?
 Wat is it?=I think not
 We wil kno that we hav much whil many in worl hav li-
 littlt
 G no only want us rendr thanks, but desir 4our livs 2B
 reflectin of wat thankfulnes is by how we liv them
 (us 4giv me wen I whine)
 Wa, do U hav 2whin about buttin mis? wrong colr swtr?
 a lak of this or that?
 ea 1 us has mor 2B thankfl 4 than we cud evr tabulat
 Cnt Ur many bles, nam them 1 by 1, hymn tel us
 But do we? Do we ver paus & do nuth but thank G 4evry
 blessing we enjoy?
 How is that reflected in our livs?
 R our daily livs sho our thanks by Thanks-Living?
 2day G shows us His luv mercy, but giv optunt 2not
 only acpt His salvatin, & luv, but giv optanty 2sho
 our thanks
 Invitatin 2 cum & thank of get life straight B4 Him

Scrip: 1 Thess 5:14-16; Sermon: "Thanks-Living"

(Ilus Zeb and Martha)

Few peo enjoy times calamity, insted luv fun/pleasur

Find HARD B THANKFL SUM CIRCUMS/SITUATINS

(ILUS WOMN NURS HOME & THANKFL 4 TWO TEETH)

THAT REAL THANKSGIV & THER R TIMES MUS THINK B4 CAN SAY THANKS

T CIRCUMS PEO GR CITY TRESS AS P CLOS LETTR 2THEZ BLIEVR

THEZ NU XPIANS WER B TESTD & BIN EXPOS 2SUFFR, P TAK OPRTUNTY

2GIV GUD ADVICE

VS 14=P KNU ANY GRP BLIEVR THER THOZ NEED ENCOURAG/HELP

KNU XPIAN RESPONSIBLTY 2LK AFTR TH/BRETHRN

AGE OL QUES=AM I MY BROS KEEPR?? & ANSR IS "YES"

P SHARS THOTS IN LETTRS THAT CH LK BODY=ARMS, LEGS, ETC

WEN ONE PART BODY HURTS-ALL HURT

(ILUS JIM JONES-15yrs ago, JIM SWAGGART, JIM BAKKER, OTHERS)

WHOL CH GIVN BLACK EYE, & UNCH PEO THINK ALL LDERS XPIAN CH SAME

VS 15=PEO THES NO DIF FR/US=GET EVN - RIGHT???

"I'LL FIX HIM," & POP SLOGAN -"I NO GET MAD, I GET EVEN"

THEZ THOTS/EXPRESSINS ANTI-XPAIN JS TEL US LUV INOTHR, ENEMYS

& THIS WAT P SAY AS WELL

3PIECES ADVICE FR/PAUL:

FIRST=VS 16=BIBLICAL TRIVIA - DID U KNO THIS SHORTE VS BIBL???

BIN TAVT VS JS AT LAZ TOMB & "JS WEPT"

TWO WORDS IN ENGLISH, BUT ACTULY THREE IN GRK

IT READ: THE JS WEPT & MEANS=THE XP, THE ANCINTD ONE WEPT

BUT THAT VS FR/JOHN & THIS FR/THES INTERTWIN

JS STUD AT GRAV LAZ & WEPT BCUZ KNU WER NOT SIN ADAM, THER NO NEED OF DETH

WE CARY THIS GRIEF JS ONE STEP FURTHR & KNO HE SAC SELF BHALF OF ALL MANK

BCUZ THIS, NO MOR SP DETH & 4THIS WE SHUD=REJOICE EVERMORE

SECONDLY: VS 17=HOW DO THIS? KNO PRAY LNGTH TIME MIND WANDR, ETC

EVER HAD HACK COUGH?? I'M SUR ALL HAV ONE TIME OTHR

DERIV WORDS=W/OUT CEASING IN GRK HAV DREIV OF HACKING COUGH

APPLY 2VS & C PAUL TEL US WE CAN PRAY W/OUT CEAS

(ILUS HOW CAN DO THIS=MORN GETUP, BRKFST, RIDE WORK, WORK, ETC)

THIRDLY: VS 18=THIS MOS DIF 2RENDR THANKS 4CIRCUMS FIND SELF IN

ISR GATHR FUD 4OYRS EA MORN & CALLD "MANNA"

KNO WAT MEANS?? IN HEBREW MEANS+"WHATIS THIS?"

THEY QUESTIN GOD & ASK="WHAT IS THIS STUFF?"

SUMONE ASK ME IF EVR ASK SHIRLEY & STRANG DISH=WAT'S THIS?"

(ILUS HOME & SOUR MILK, MOTHER ANSR W/BIBLCL SOFT ANSR TURN AWAY

WRATH BY TEL US=EAT IT & SHUT UP =B THANKFL 4WAT U HAV)

SHE TEL US WE AT LEAST HAD SUMTH 2EAT

THIS WK THANKSGIV DAY WIL U ASK=WAT IS IT? I THINK NOT

WE HAV MUCH, MUCH MOR THAN MOS PEO OF WORL

G WANTS US 2GIV THNS NOT ONLY 4FUD, BUT 4EVRTHING

INSTEAD OF JUS THANKSGIVING IT SHUDB=THANKS-LIVING

(ILUS 4GIV ME WHEN I WHINE)

WAT DO WE HAV TO WHINE ABOUT?

A MISSING BUTTON ON SHIRT? WRONG COLOR BLOUS/SWEATR/COAT???

A LACK OF THIS OR THAT??

HYMN & COUNT UR MANY BLESINGS - DO WE???

DO WE EVR PAUS & JUS THANK ~~XXX~~ GOD 4EVN BLESING THAT OURS??

R OUR DAILY LIVS SHOWING THANKS-LIVING???

2DAY AS WE REFLEC ON THIS, GOD GIVS US THE OPRTUNTY 2REMEMBR WAT

HE HAS GIVN US=LIF, HELTH, JOBS, CLOTHES, HOME, FUD, ~~XXXXXX~~ CARS, ETC

B ALSO GAV US HIMSELF-SALVATIN THUR JS XP

LET US CELEBRAT THANKSGIVING, BUT LET US DAILY PRATICE

THANKS-LIVING

"Thanks-Living"

Scripture: 1 Thessalonians 5:14-18

(Illustration of frontier couple of the bell used for emergencies)

A frontier couple, Zeb and Martha built a cabin, a barn and a corral for their livestock on their new land. Zeb hung a large bell from a tree near the house and told his wife, "There are renegades around here Martha, If you need me, ring the bell - but only in an emergency." Several days later he was riding out to the woods to cut wood when he heard the bell ring. Jumping on his horse he rode back to the house at full speed. "What's wrong he shouted as he reined up in front of the house. "I just thought you might like some fresh coffee," Martha said. "Tarnation woman, I said the bell was for emergencies and this isn't one of them. I need to get the chores done." Once more he rode out and just as he started to swing the ax the bell rang again. Once more he galloped to the house to be informed by Martha that the washtub leaked. "That ain't no emergency," he shouted. "I've gotta get this wood cut." Two hours later Zeb was cutting the limbs from the tree he had just felled and the bell rang again. Once more he galloped to the house and this time there was Martha on the ground holding her shoulder where an arrow had hit her, and the barn was in flames. Jumping off his horse Zeb exclaimed, "Now, Martha, this is more like it."

Few people enjoy times of calamity. We instead enjoy times of fun and pleasure and rightly so. But as we live our lives even though most of us do not face grave problems we find it difficult to be thankful in some circumstances and situations. A thanksgiving meal was being served in a small nursing home

As they gathered at the table the Director of the home asked each of them to express thanks for one thing they were grateful. Thanks were expressed by each one for families, friends, a home to live in, and so on. One little old lady when it was her turn said, "I thank the Lord for two perfectly good teeth. One in my upper jaw and one in my lower jaw that match so ~~xxxxxx~~ I can chew my food."

That's real thanksgiving. And there are times when we have to think before we can say thanks.

This is the circumstances that the people in the Greek city of Thessalonica found themselves in. Paul was closing this letter to those believers. These new Christians were being tested and had ~~known the~~ been exposed to suffering. Paul takes this opportunity to give them some good advice.

In the 14th verse he tells them, (read this verse). Paul knew that in any group of believers there ~~xxxxx always~~ were always those who needed encouragement and help. He knew that a part of the Christian's duty was the responsibility to look after the brethren. The age old question has always been, "Am I my brother's keeper?" And the answer of course is, "Yes." Paul in his letters shares these thoughts by likening the Church as a body with arms and legs, and eyes, and ears, and so on. He says that when one part of the body hurts, the whole body hurts. I believe we can see that very vividly in what has transpired this past year within the Church of Jesus Christ. A few phonies have been uncovered in the television ministries and immediately every church and every pastor is considered by the public as being of the same stripe.

As a result, the whole Christian church has to suffer because of it. Paul's further advice is, (read verse 15). The people of the church in Thessalonica were no different than we are. When someone did something to them, the natural inclination is to get even. Isn't that the way we normally react? "Well, he won't get away with that. I'll fix him," is the normal way to handle the situation. But Jesus taught us not to play the game of an eye for an eye, and this is exactly what Paul is saying.

And then Paul begins to give three pieces of advice.

First, he says, "Rejoice evermore," verse 16. For those of you who may be Biblical trivia buffs, you may be surprised to learn that this is actually the shortest verse in the Bible. I'm sure that most of us have been taught that the shortest verse in the Bible is found in the Gospel of John in the account of ~~the~~ Jesus raising Lazarus from the dead, where it is recorded, "Jesus wept." But in Greek, that verse is actually made up of three words. The literal translation from Greek is, "The Jesus wept." It means, the Christ, the anointed One wept. And this 16th verse in the original Greek is just two words as we read it. "Rejoice evermore." But those two verses are intertwined and should be so in our thinking. Jesus stood at the grave of a beloved friend and wept. He was moved by the needlessness of death. He realized that were it not for the sin of Adam there would be no need to weep at the grave of anyone. But carrying that idea one step further, Jesus did something about that grief he experienced. He let Himself be slain on behalf of all mankind. And He came back from the grave thus making it possible for man to live for all time and eternity with God. For that we should indeed, "Rejoice forevermore." Secondly, Paul says, "Pray without ceasing." Now as we ponder that we may come to the conclusion that we cannot possibly be that much of a super-Christian. And if we do nothing but go about praying, we cannot do the other things we should be doing as a Christian. Something must go lacking. So what is the answer? Well the answer lies in ~~the~~ a very simple thing that I would imagine has happened to all of us at one time or another. Have you ever had a hacking cough? You know that when you cough you get relief. But then it comes back again, and again, and again. Somehow you just cannot throw it off.

The derivation of the words, ~~ceasing~~ "without ceasing," actually has the meaning in the Greek of a hacking cough. Applying that to this verse we see then that Paul is telling us that we can actually pray without ceasing. I'm sure that you are aware that after a few moments of praying your mind wanders. So we think that it is impossible to pray without ceasing. But Paul was not talking of just praying on and on. He knew that ~~it~~ is impossible. He was saying that each day affords us many opportunities to pray. We can do so and no one around us may even be aware that we are praying. As you go about your work, whatever it may be, you can pray for your family, for your friends, for your fellow-workers, for your job, for your safety if you are traveling.

And if you begin to pray whenever you think of something that needs prayed for you will soon discover that prayer is becoming almost like something that is automatic. You will be thanking God for the things you have and for the beauty around you; you will be speaking to Him as you would a dear friend. This is what Paul was saying here.

Paul's third piece of advice is, "In every thing give thanks." The other two things that Paul tells us to do, "Rejoice evermore," and "Pray without ceasing" deal with our time. This 18th verse deals with our circumstances.

Perhaps the most difficult thing we may have to do is to render thanks for the circumstances we may find ourselves in. But if we look at those circumstances we can readily see that we are still blessed.

When the Israelites came out of Egypt God supplied their needs. For forty years He gave them a food to eat which they gathered each morning. It was called Manna. Do you know what the word "Manna" means in Hebrew? The meaning very simply is, "What's this?" They questioned God, "what is this stuff?"

In our Bible study last Sunday I made mention of this fact and someone asked me if I ever ask that when Shirley dishes up our hash. I wouldn't dare.

I can recall as a boy growing up ~~in~~ when refrigeration was an old ice box with a lump of ice in it and unpasteurized milk did not keep too long. Mom would pour the milk on the cereal and sometimes you could visibly see the

little lumps in it. And when we would say, "This milk is sour," she would answer ~~me~~ with words as the Bible says, "A soft answer turneth away wrath." Her answer was, "Eat it, and shut up. Be thankful for what you have." She was telling us that we at least had something to eat. When we sit down to our thanksgiving dinners this week, will we ask, "What is it?" I ~~think~~ think not. We will know that we have much, and many, many in the world will have little. God wants us to not only render thanks, but He desires for our lives to be a reflection of that thankfulness by how we live them.

(Illustration of "Forgive me when I whine")

What do we have to whine about? A button missing from a shirt? The wrong color blouse or sweater? A lack of this or that? Each one of us has more to be thankful for than we could ever tabulate. Count your many blessings, name them one by one the hymn tells us. But do we? Do we ever just pause and do nothing but thank God for each and every blessing we enjoy? How is that reflected in our lives? Are our daily lives showing that by "Thanks-Living?" Today as we reflect on God's love and mercy to us, He gives us the opportunity to not only accept what He has for us such as salvation, and His love. But perhaps today you may want to render your thanks to Him as never before. If you are so moved, you may desire to come and get on your knees and tell Him, how much you love Him. Or you may want to get your life straightened out with Him. The invitation is extended to move in whatever direction He is leading you today.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 29, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Wendy Norman and Megan Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Joys

*Processional Hymn No. 166 "Let All Mortal Flesh Keep Silence"
*Call to Worship

*Prayer: (In Unison) Almighty God, You promised by Your prophets to send redemption to Your people, we thank You for the advent of Your Son, by whose visitation in the flesh we have been redeemed and made partakers of everlasting life. We beseech You to give to us grace to hail His coming, and rejoicing in the light, evermore to continue in the fellowship of His people. Grant Your blessing to this congregation and to Your Church in every land. Incline the hearts of all Your people to faithful worship and righteousness of life. To You, The Father who created us, To You, the Son who redeemed us, our One Lord and God, be praise and communion now and forevermore. Amen.

The Meaning of Advent
The Banner of the Angel and Annunciation
Hymn No. 198 "Child in the Manger"
Presentation of the Advent Wreath
Choral Response 174
The Christmas Symbols:
The Banner of the Star and Manger
Hymn No. 185 "Away in a Manger"
The Significance of the Holly
Choral Response: The Holly and the Ivy
Offering
Offertory
*Doxology - page 382
Anthem: "Once Upon a Christmas"
The Significance of the Greens and Mistletoe
Choral Response 169
Entrance of the Poinsettias
Choral Response 190
Entrance of the Bells
Choral Response: Carol of the Bells
The Christmas Tree

Hymn No. 210 "I Cannot Tell"
Significance of the Candles
Choral Response 195
Significance of the Manger Scene
Choral Response 192
Holy Family
Choral Response: No Room
The Star
Choral Response 201
The Promise: John 1: 1-5, 14
*Hymn No. 171 "Joy to the World!"
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
The white poinsettias on the altar have been placed by Mr. and Mrs. Dick Mangel and family in memory of Alan Miller. Harold Taylor will greet the congregation and our guests at the door this morning. Nursery will be provided today. Ushers for today are: Marge Smiley, Genny Nohach, Donna Stewart and Lucille Tack. Rick Vinroe and Ken Draxinger will be visiting the hospital this week.

> MONDAY - Benevolence meeting at 7:00 P.M.
> TUESDAY - Choir practice for the women at 7:00 and the men at 8:00 P.M. Regular practice on Thursday.
> WEDNESDAY - Council meeting at 7:00 P.M.
> SUNDAY SCHOOL TEACHERS will have a meeting at 7:00 P.M. on Tuesday.
> Sunday evening will be a Bible Study class at 7:00 P.M. It is not too late to join in the class.
> POINSETTIA time is here. If you would like to order yours to be used in the church for the holiday service, please fill in the bottom with your information. Price is \$6.10 each. Order deadline is December 8th.

NAME _____

IN MEMORY OF _____

Fill and drop in the offering plate or see Ginny. At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor December 6, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Mike Brinker and Mike Gamble

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Joys

Prayer Requests

*Processional Hymn No. 169 "O Come, O Come, Emmanuel"

*Ascription

*Exhortation

*Confession (In Unison) Father, let us in silence wait upon thee, we deeply need thee and thy protecting care. Help us to be penitent to see ourselves as we really are. We pray for more love, more compassion, more real concern and understanding of others. Let us realize that there is a great love in the universe which will prove to be the solvent of all ills, our own, and those of the nation. Give us peace, and fill us with the Spirit of the Master of life, our Lord and Savior Jesus. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

> *Gloria Patri - page 142 - ADVENT WREATH

Hymn No. 178 "O Little Town of Bethlehem"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Share His Love"

Scripture: Luke 1: 1-23

Sermon: "Twas The Year Before Christmas: Scene One"

*Invitational Hymn No. 197 "It Came Upon the Midnight Clear"

*Closing Chimes

*Benediction

*Postlude

+ + + + +

*Congregation Standing

+ + + + +

The beautiful flowers on the altar have been placed by Mrs. Lois Pennington in memory of Loved Ones.

Mrs. Lois Stokes will greet our members and guests at the door this morning.

Ushers for today are: Marty Henry, Dan Bosko, Frank Crawford and John Snow.

Attendance last Sunday was 146 with 15 visitors.

Nursery will be provided today by Kelly Mangel and Wendy Norman.

Sandy Sheppeck, Helen Riemer, and Marie Henry will be visiting the hospital this week.

MONDAY - Mary Prugh. Class in hall 6:00 P.M. DINNER

6:45 P.M. Elders meeting

7:00 P.M. Meeting to set up 1988 Calendar and

Church Committees. All Elders, Deacons, and

Committee Chairmen are to be present with a report.

> WEDNESDAY - Choir practice 7 - 8 for women, 8 - 9 for men

> SATURDAY - Sunday School Practice for the Christmas Program in the Sanctuary from 10 to noon.

- Youth Group in the Hall

Cookies are needed for the Family Christmas Program on

Sunday December 13th. If you would please bring us some we would appreciate it. See Helen or Marge.

Remember: Any money given for the Van Fund in any type of Envelope, please mark accordingly.

> POINSETTIA - if you are thinking of ordering one or two, please let the office know, or drop a slip of paper in the offering plate. There are pieces of paper in the back of the pews for you to use. Deadline is December 8th. Price is \$6.10 each.

Fidelity Bible Class is selling vanilla. If you would like some for your holiday baking, see Peg McClmonds.

> Sunday Evening Bible Study group will meet at 7:00 P.M.

It's not too late to join, so come join us. CH-30

> Rev. Link recently taped his portion of the TV tapings for Channel 3 and 26. If you would like to see it, tune in on Sunday at 7:00 P.M., Tuesday at 9 a.m. or Thursday at 1. Ray Isherwood will be taping the program this week, to be aired later this month. - DEC 20TH WEEK

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life by coming forward to the altar. The invitation gives the opportunity to accept Christ as Savior, to pray, to meditate or to seek counseling. The Pastor will assist you if you desire. Please avail yourself of this opportunity.

Community Bible Church - Sagamore, Pa. - November 28, 1993

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

THANKSGIVING DINNER AFTER CHURCH - BIBLE STUDY

ASCRPTION

CALL TO WORSHIP:

STRENGTHEN Y THE WEAK HANDS, AND CONFIRM THE FEEBLE KNEES.

SAY TO THEM THAT ARE OF A FEARFUL HEART, ' BE STRONG,

FEAR NOT: YOUR GOD WILL COME WITH VENGEANCE, EVEN GOD

WITH A RECOMPENSE:

HE WILL COME AND SAVE YOU. ISA. 35:3-5

*HYMN

OFFERING/PRAYER

*DOXCLOGY

LIGHTING OF ADVENT WREATH

PASTORAL PRAYER

HYMN

SCRIPTURE: LUKE 1:1-23

SERMON: "TWAS THE YEAR BEFORE CHRISTMAS: SCENE ONE"

ST. PAUL'S BUTLER, 12/6/87

*HYMN

BENEDICTION

*POSTLUDE

PRAYER:

CHRIS

CONNIE / KASY

LARRY & FAMILY

JEAN

TWAS IN IF BT XMAS & all thru th natin,
all hopes & wishes wer bilt on shifting
sand

Expl dismal dreary circum stances

Herod Grt=Edomite convert

Expl pr & servic

vs 3=ritus,not sinles;try liv as G want

vss 8-9=expl 20M=undrlM,lots & honor

vs 10=signif 3rd, 9th hr

vs 11=angl apear

vs 12=Zach name=Th Lord Remembrs

vss 16-17=quot Malchi

Mt 11:4-14 & quote Mal 3:1+4:5-6

vss 18-20=quest,Gab pul rank

(Ilus man in 90's & knee)

I expec U 2fix this knee,th othr knee is

th same age & it works fine.

Eldrly=Moses,Ab,Josh,Zach

Lk no tel lk sundials,sand timers

(Ilus littl girl Xmas pagent & gift)

G interup wors 2giv gift

Twass th YrtB4BXmas & all thru th natin,

Th spark had bin lit,

wh wud bring th world Salvatin

"Twas the year before Christmas: Scene One
 Scripture: Luke 1:1-23
 'Twas Yr B4 Xmas & all thru land, all hopes wer bilt on
 shiftin sand
 This wud perhap B way Clemen Moor wud hav writ had
 he liv in yr prior 2 Js Xp cuming
 Ill: disml pictur; Rom rul worl; tax hi; all comodity ex-
 pe siv; fud no plentfl; comf facilitys unkno; work dun
 by phy labr; wages low-times wer tuf
 Herod Grt seat on thron & insul 2 Jews, Bcuz he not
 he Edomite convert Judaism, succeed fathr who plac on
 thron by Julius Caesar
 He won favt w/Aug Caesar & by clevr strat add str
 natins 2land givn 2rul & aug Caesar reward him
 W/lrg holdings he dall=Herod Grt
 So undr heel of Rome, & w/pupet on Jew thron peo Is
 led bleak & weary existenc
 On typicl day in that Yr B4 Xmas, pr by nam Zach was
 serv in templ
 Durin days Dav, he divid pr/Levites up in 2 24corses
 Ea corse serv 4 a wk, twic in yr
 During 3 Feast all pr serv at sam time
 So priest only work bout 5 wks per yr=nice work
 Zach membr 8th corse bin assign by Dav to pr Abijah
 Pr wer free 2mary any womn fr any trib & considr
 very worthwhil if any girl who descend of Aaron
 this wat Zach had dun
 vs 6-ritus no mean sinles, jus ritus try liv as G want
 but livs no hapy Bcuz eldrlly had no childrn
 2 a Gud Jew mos no Bliev etrnal lif it incumbant on
 them 2hav childrn
 it thru childrn Bliev had etrnal lif, wudB remem thr
 eirs in suceed genratins
 vss 8-9-Zach settv his wk & sinc ther aprox 20,000 pr,
 ther wer litl les than 1000 serv at 1 time
 in ordr 2hav ordr & no squabbl it devis pik tasks
 by lots
 incens task fell 2 three=1 remov ashes fr prev serv;
 1 bring in hot coals in pan takn fr altr burnt off
 & plac thoz coals on goldn altr;
 1 sprinkl incens on thoz liv coals
 It fel 2 Zach 2 sprinkl incens & this considr hono
 Bcuz of its signif
 many pr serv lifetime & no hav this task
 Whil smok of incens ascen pr made intercesin 4 peo
 vs 10-hr of incens observ 2twice day along w/morn/eve
 sac at 3rd, 9th hours of day
 at this time we read, sac of morn was burn on altr
 of burnt offr & liv coals takn fr it, wer sprinkl
 w/incens symboliz acptBlines that offr, & acptBlines
 of peo as liv sacrifices 2 G

Do U C rich symbolism in this? 2/
 Js dy on cros as liv sac 4all mank & tuk plac tween
 3rd-9th hr or 9 in morn to 3 aftrnoon
 vs 11=angl apear & wat Zach do? =read vs 12
 Who sudnt B troubl? but Zach very nam shud hav bin
 clu sumthin lik this wud tak plac
 nar ment=Th Lord remembers
 G had no 4got Zach & wif evn tho many yrs pas & no
 childrn was sorce embarment 2them
 G remem as He always duz
 Gab giv Mesag wudB fathr specil son & end proph words
 vss 16-17 & this quot fr Malachi
 Mt 11 read how discip Jn Bap cum & ask Js who He is
 Read vss 4-14 & quotes fr Mal 3:1; 4:5-6
 Js say Jn mesenr spokn here & wud hav bin lik Elija
 in flesh if bin permit complet minstry
 vs 18-Zach questin angl & Gab pul rank=vss 19-20
 it almos as if=Who U 2questin me?
 Zach no punish 4B unBliev, it was sign sumth hapn
 wen minstr incens offr & all who cam in cintac w/hi
 knu exper sumth specil
 Zach prob had troubl Bliev Bcuz age
 (Ilus 90yr man & doctor w/his knee)
 Age shud nevr B barrier wher G concern Bcuz G provn
 tim & tim agin can use eldrlly 2 perf His work
 Abe, Mosew, Joshua, Zach only few exampls
 Ther4, shud nevr stan bak & say=I'm 2 old
 Wen Zach cam out tween rail tween corts in wh peo wer
 it was 2B his privileg 2giv thm priestly blessing
 But he cudnt spk & Bcuz this peo knu sumthin happn
 1st no speech gav way & 2nd late in cum 4th fr duties
 both signs sumth out of ordnary happn, but pt is peo
 w ted
 Zach was late & temp went lnger than shud hav & peo
 wait
 Lk no tel they lk at sundials, or chek sand timers,
 they wait, & our tim w/G shud nevr B predicated on a
 time element
 We cannot alway fit wors in 2 nice littl pakag of
 1hr=sumtim G scrap schedul we may run in 2 ovrtime
 We canot conveniently organiz G & put on timtabl
 (Ilus littl girl & gift 2Js in Xmas pageant)
 Sally knu secret of giv-th import thing in giv of gif
 is 2giv sumthin that matters
 th proph Mal end revel 2mank; darknes had settl on th
 scen & tim seem 2togo endlessly w/no hope & them mys-
 teriusly G apear 2unkno pr 2tel of baby boy he & wif
 wudB bles with
 but G also impart this boy wudB 4runnr of Th One
 evrl had bin anticipat 4countles centurys

G interup wors of peo & servic of pr wh wasB rendr
2Him,2giv wat only G cud giv & that was apropr gift
at that time may only seem 2B only a bles 2an ob-
scure pr & wife,
but yrs latr,prov G's deep luv 4mank

"Twas th Yr B4 Xams & all thru ~~then~~ the nation.
The spark had bin lit, which wud bring the wo l
Salvation."

Regal, B.

Soltz, E.

Scripture: Luke 1:1-23; Sermon: "Twas The Year Before Xmas"

WAT IS XMAS? WAT DUZ IT MEAN? WAT IS ITS PURPOSE?

1ST SUN ADV & NEX WKS WIL LK THIS FR/STANPT DARKNES 2 LITE

TWAS THE YEAR BEFORE XMAS & ALL THRU THE LAND,

ALL HOPES & WISHES WERE BILT ON SHIFTING, SIFTING SAND.

CLEMENT MOORE MAY HAV WRITN LK THIS IF HAD LIVD YR PRIOR CUM
CT JS XP

EX- PICTUR: ROME RULD THEN KNO WORL: HI TAX: ANY COMOD PURCHSS EXP
FUD NOT PLENTFUL: COMF FACILTYS NOT KNO: WORK DUN BY HAN, LNG HRS
PHYS LABOR & TIMES WERE TOUGH

HEROD ON THRON OF JEWS, BUT INSULT 2 JEWS BCUZ HE NOT ONE

EDOMITE CONV JUDAISM & SUCEED FTHR WHO BIN APT BY JULIUS CASER

HEROD WON FAVR W/AUG CAESAR BY CLVR STRAT ADDXSTRING NATINS & LAN

ZWAT BIN GIVN 2 HIM 2 RULE & AUG CAESAR REWARD HIM

W/LRG LAND HOLDINGS THAT WHY CALLD - HEROD THE GREAT

PEO ISR UNDR HEEL ROME, W/PUPET ON THRON LED DREARY/DISMAL EXISTENC

TYP DAY IN YR B4 XMAS PR NAM ZACH SERV IN TEMPL

DURING DAYS DAV HE DIVID PR/LEVITES INTO 24 CORSES

EA CORS SERV WK AT TIME TWIC A YR

DURING FESTVALS/FEASTS ALL PR SERV AT ONE TIME

PR ACTVLY ONLY WORK 5 WKS PER YR - NICE WORK IF U CAN GET IT

VSS 1-4=EXPL

VS 5=ZACH 8TH CORS ASIGN BY DAV 2PR ABIA

PR FREE MARY WOMN ANY TRIBE-WORTHWHIL MARY GIRL DESCEN AARON &

ZACH DID

VSS 6-7=GUD JEW MOS WHOM NO BLIEV ETRN LIF-INCUMBANT HAV CHILDRN

THRU CHILDRN HAD ETRNL LIF & REMEM SUCED GENRATINS=EX-LOIS JAFFE

VSS 8-9=20M PR & LESS 1M SERV ONE TIME DURING WK & LOTS CAST SPEC

JOBS=RENEW ASH FR/PREV SERV: BRING PAN HOT COALS FR/ALTR BURNT

OFF, PLAC GOLDN ALTR: SPRINKL INCENS THEZ HOT COALS

ZACH LOT FEL BURN INCENS & THIS HONOR MANY PR NEVR RECEIV

VS 10=HR INCENS OBS TWIC DAY-3RD HR, & 9TH HR, INCENS BURN SYMB

A ANC OF OFFR, & ACPTBLNES PEO AS LIV SAC 2 GOB

JS DYD AS LIV SAC MANK 9 - 3RD HR TO 3 - 9TH HR

VS 11=ANGEL APEAR WEN G WANT MAK REV

VS 12=FEAR, BUT NAM SHUD TEL US=JEHOVAH/LORD REMEMBERS

VSS 14-17=PROPH OF MALACHI - 3:1, 4:5-6

MT 11:4-5=JS SAY JN MESNGR SPOKN OF HERE & WUD BIN LK ELIJ IN

FLESH IF CUD HAV FINISH MINSTRY

VS 18=ZACH QUESTIN AS ANYONE WUD

VSS 19-20=GAB ANSR & ZACH NO PUNISH BCUZ UNBLIEF-IT A SIGN GIVN

ZACH PROB HAD TRUBL BLIEV BCUZ AGE

(ILUS OLD MAN 90, DOCTOR & KNEE)

AGE SHUD NEVR B BARRIER 4SERV, G PRUV MANY TIMES USE ELDRLY DO WORK

MOSES, ABRAHAM, JOSHUA, & ZACHARIAS

VS 21=PEO WAIT, & KNU SUMTH MUS HAV HAPN BCUZ-NO CUM GIV PR BLESS

VS 22=PRUF G HAD VISITED ZACH

(ILUS SALLY & GIFT TO BABY JESUS AT PAGEANT IN V*)

SALLY GAV GIFT SHE THOT JS WANTD MOST-HER LUV

SALLY KNU THE SECRET OF GIVING

IMPCRY IN GIV GIFT IS IT SUMTH THAT MATTRS

MAL HAD END PROPHECIES & REVELATINS OF G 20 MANK

DARKNES HAD SETTLE ON SCEN & TIME WENT ON ENDLESLY W/OUT HOPE

THEN MYSERIUS G APEAR 2UNKNO PR & TEL BABY BOY WUD BLES WITH

G ALSO IMPART HE 4RUNNR ONE EVRONE ANTICIP 4COUNTLES CENTRYS

G INTERUP WORSH OF PEO & SERV OF PR WH/WAS B RENDR 2HIM, 2GIV

AT ONLY G CUD GIV - AN APROPRIATE GIFT

TIME MAY ONLY SEEM LK OBSCUR BLES, 2OBSCUR PR, & OBSCUR WIFE

BUT LATER YRS PROVED G'S DEEP LUV FOR ALL MANKIND

"Twas The Year Before Christmas: Scene One

Scripture: Luke 1:1-23

"Twas the year before Christmas and all through the land,
all hopes and wishes were built on shifting sand,"
This would perhaps be the way Clement Moore would have written had he lived
in the year prior to the coming of Jesus Christ. It was a dismal picture
during that time. Rome ruled the then known world. Taxes were high; any
commodity that had to be purchased outside of the home was expensive; food
was not plentiful; comfortable facilities in the home were unknown; work was
all done by hand and it required long hours and all physical labor; and thus
times were tough.

Herod, called the Great was seated on the Jewish throne which was ~~AA~~ insult
to the Jews because he wasn't a Jew. He was an Edomite who converted to Jud-
aism and ~~was placed~~ had succeeded his father who was placed on the throne by
Julius Casaer. Herod had won favor with Augustus Caesar and by clever strat-
egy had added ~~many~~ a string of nations and land to what he had been given to
rule and for this Augustus Caesar rewarded him. With these large land holdin
ings, that is why he was called, "Herod the Great."

So it was that under the heel of Rome, and with a puppet on the Jewish throne
the people of Israel led a bleak and weary existence. On a typical day in
that "Year Before Christmas," a priest ~~was serving in the temple~~ by the
name of Zacharias was serving in the temple. During the days of David, he
had divided the priests and Levites up into 24 courses. Each of these courses
served ~~two weeks per year~~ for a week at a time twice in the year. ~~And on~~
~~three different~~ During the three festivals or feasts, all of the priests
served ~~during~~ at one time. So the priests actually only worked about five
weeks per year. Nive work if you can get it.

Zacharias was a member of the 8th course, which had been assigned by David
to a priest named Abijah. ~~Priests who loved their work looked forward to~~
~~their week of service and since there were so many priests the work they were~~
~~to perform was allocated by rotating lots. In each course there were just a~~
~~little less than one thousand priests, so we can see the necessity for the~~
~~use of choosing by lot.~~

Priests were ~~to marry~~ free to marry a woman from any of the tribes, but it
was considered very worthwhile to marry a girl who was a descendant of Aaron
and this is what Zacharias had done. Luke tells us in verse 6, that "they
were both righteous in the sight of God, walking blamelessly in all the com-
mandments and requirements of the Lord." This doesn't mean they were sin-
less, just that in God's sight they were righteous people trying to live as
God's people. But their lives were not particularly happy. First, they were
elderly and they had no children. To a good Jew, most of whom did not believe
in eternal life, it was incumbent upon them to have children. It was through

children they believed that they had eternal life. They would be remembered through their heirs in succeeding generations.

Zacharias was serving his week in the temple as Luke tells us in the 8th and 9th verses, (read these). Since there were approximately 20,000 priests, there were a little less than one-thousand serving at one time during that week. In order to have a semblance of order without squabb-ling, it was devised that lots were cast for the specific jobs they were to perform. Three priests were chosen for the task. One removed the ashes from the previous service, one was to bring in a pan of hot burning coals taken from the altar of the burnt offering and place those coals on the golden altar; and the third one was to sprinkle incense on those live coals. It fell to Zacharias to place the incense on the live coals. This was considered an honor because of its significance. Many priests served a lifetime and never had this honor. While the smoke of the incense ~~ascended~~ ascended, the priest made intercession for the people. Luke tells us in verse 10, (read this). This hour of the incense was observed twice a day, along with the morning and evening sacrifice at the third and the ninth hours of the day. The sacrifice for the morning was burning on the altar of burnt offering and live coals taken from that altar were sprinkled with incense symbolizing the acceptableness of that offering, and the acceptableness of the people as living sacrifices to God. Do you see the symbolism in this? Jesus died on the cross as a living sacrifice for all mankind and it took place between the third and the ninth hours, or 9:00 A.M. to 3:00 P.M.

So it was that as Zacharias was performing this sacred and solemn rite, "An angel of the Lord appeared to him, standing to the right of the altar of incense." verse 11.

And what did Zacharias do? "And Zacharias was troubled, when he saw him, and fear gripped him," verse 12.

Who wouldn't be troubled? But Zacharias' ~~name~~ very name should have been a clue that something like this would take place. His name meant, "The Lord remembers." God had not forgotten he and his wife even though many years had passed and their childlessness was a source of embarrassment to them. God remembered as He always does. Gabriel gives him the message that he would be the father of a special son. He ended his prophecy with the words, (read verses 16& 17). This was a quotation from the prophecy of Malachi. In the 11th chapter of Matthew, we read how the disciples of John the Baptist came to Jesus asking on behalf of John if Jesus was the Messiah. Reading from the 4th verse on we read, (read verses 4-14). The quotations from Malachi are from 3:1 and 4:5-6. Jesus was saying that John was the messenger spoken of here and he would have been like Elijah in the flesh if he had been permitted to complete his ministry.

Zacharias is not only surprised by the angel, but he questions him and Luke tells us, (read verse 18).

At this, Gabriel pulls his rank and we read, (read verses 19 & 20). It was almost as if, "Who are you to question me?" Zacharias was not punished for being unbelieving at this point. It was a sign that something had happened when he was ministering at the incense offering and all who ~~saw~~ came in contact with him after this knew that he had experienced something special. Zacharias probably had trouble believing this because of his age.

(Illustration of 90 year old man, doctor and his knee)

A man in his nineties went to his family doctor complaining of a knee problem. The doctor asked, "At your age what do you expect?" The man replied, "I expect you to fix ~~my~~ this knee. My other knee's the same age and it works fine."

Age should never be a barrier where God is concerned. God has proven many times that He can and does use the elderly to perform His work. Abraham, Moses, Joshua, and Zacharias are only a few ~~ex~~amples. Therefore, we should never stand back and say, "I'm too old."

When Zacharias came out to the rail between the two courts in which the people were, it was to be his privilege to give the people the priestly blessing. But he couldn't speak and because of this the people knew that something had happened. First, the lack of speech gave it away. And secondly he was late in coming forth from his priestly duties. Both of these things were signs to the people that something out of the ordinary had happened. But the point is the people waited. Zacharias was late, the temple service went longer than it should have but the people waited. Luke doesn't tell us they were looking at their sundials, or checking their sand glass timers. They waited. Our time with God should never be ~~re~~predicated upon a time element. We cannot always fit our worship into a nice little neat package of exactly one hour. Sometimes God scraps the schedule and we may run into overtime. We can't conveniently organize God and put Him on our timetable.

The prophecy of Malachi ended the revelation from God. Darkness had settled on the scene and the period of time seemed endless. Then mysteriously, God appeared to an unknown priest to tell him of the child. ~~God interrupted the worship being rendered to Him to give what only He could give. And that was a much wanted gift.~~

(Illustration of little girl in Christmas pageant and her gift)

In a church in Virginia a director of Christian education named Betty Jo Kendall conducted a Christmas pageant. She had all of the children lined up to be angels and she asked each one of them to think of a gift they would present to the baby Jesus at the Christmas program. Everyone thought of toys and stuffed animals, but one little girl named Sally Baldwin didn't give her an answer. She asked Sally what she would give Jesus. Sally said that she was embarrassed and couldn't tell. Betty Jo asked her to whisper it in her ear and ~~the~~ Sally did. "Why that's a wonderful gift," she told Sally. "You give Jesus that gift at the program," she told her. The night of the program all of the little angels with their wings and halo's on, came to the crib set and gave Jesus His presents of toys and stuffed animals. Sally's turn came, and she bent down over the manger and gave Baby Jesus a kiss.

Sally gave the gift she thought Jesus wanted most, her love. Sally knew the secret of giving. The important thing in the giving of a gift is to give something that matters. The prophet Malachi had ended the revelation of God to mankind. Darkness had settled on the scene and time seemed to go on endlessly with no hope. Then mysteriously, God appeared to an unknown priest to tell him of the baby boy he and his wife would be blessed with. But God also imparted to him that this boy would be the forerunner of the One everyone had been ~~looking for~~ anticipating for countless centuries. God interrupted the worship of the people and the service of the priest which was being rendered to Him, to give what only God could give, and that was an appropriate gift. At the time it may have seemed to be only a blessing to an obscure priest and his wife, but later years proved God's deep love for mankind.

"Twas the year before Christmas and all through the ~~land~~ nation,
A spark had been lit, which would bring the world salvation."

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor December 13, 1987

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Mike Gamble and Mike Brinker

+ + + + +

ORDER OF WORSHIP 11:00 A.M.

Prelude "The Quiet Hour"

Chiming of the Hour

Announcements

Joys

Prayer Requests

*Proclamation Hymn No. 190 "Angels from the Realms of Glory"

*Ascription

*Exhortation

*Confession (In Unison) O God our Father, who didst send
forth thy Son to be King of Kings and Prince of Peace;
grant that all the kingdoms of this world may become
the Kingdom of Christ, and learn of him the way of peace.
Send forth among all men the spirit of good-will and
reconciliation. Let those who are offended forgive,
and those who have offended repent, so that all thy
children may live together as one family, praising thee
and blessing thee for the great redemption which thou
hast wrought for us, through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Lighting of the Advent Wreath

Hymn No. 177 "Good Christian Men Rejoice"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory "Masters in the Hall"

*Doxology - page 382

Anthem: "Will We Know Him?"

Scripture: Luke 1: 26-38

Sermon: "Twas The Year Before Christmas: Scene Two"

*Invitational Hymn No. 184 "Hark! the Herald Angels Sing"

*Closing Chimes

*Benediction

*Postlude "Rejoice! Emmanuel Shall Come"

The beautiful flowers on the altar have been placed by
Mrs. Isabel Eichhorn in memory of George.

Mr. & Mrs. Leroy Andrews Jr. will greet our members and
guests at the door this morning.

Ushers for today are: Sandy Sheppeck, Deb Melton, Judy
Vinroe and Helen Crouse.

Attendance last Sunday was 134 with 7 visitors.

Nursery will be provided today by Mrs. LuAnn Janicki.

Ray Isherwood and Dick Dally will be visiting the hospital
this week.

X Hospitalized: Ann Williams and Grace Gillen in BMH.

X SUNDAY - Family Christmas Program in the Sanctuary at 7:00,
we will need lots of cookies for this. Hope you
will come and join us for fun and fellowship.

X MONDAY - Setting up of the Living Christmas Tree. We need
lots of help. Bring your tools with you.

FRIDAY - Caroling! Caroling! We would like to go caroling
for the shut-ins. Please join us at 6:30 P.M. for
sharing some of the holiday spirit with them.

SATURDAY - Youth Christmas Caroling and Party in the hall.

Golden Circle will hold its meeting at the home of Jeanne
Snyder at 6:00 P.M. This is a tureen Christmas dinner
also please bring a \$2.00 grab bag gift.

Fidelity Bible Class is selling vanilla for the holiday
baking season. If you would like some, see Peg McClymonds.

Remember: Any money given for the Van Fund in any type of
envelope, please mark clearly for the Van Fund.

X Ray Isherwood recently taped his portion of the TV taping 2
series. This will be televised on Dec. 20 at 7 P.M., ^{12:00}
22nd at 9 A.M., and the 24th at 1 P.M. Channel 3, 26 or 30

X CHOIR PRACTICE has been set for Tuesday and Thursday at
7:00 P.M. This is a must for all members.

X CHRISTMAS CANTATA "King of Love" will be held on December
20 and 21 at 7:30 P.M. This is again going to be done
from the Living Christmas Tree. We hope you will tell all
of your friends and plan to come join us for an evening
in celebration of this special time of the year. We will
also need cookies for the refreshments afterwards in the
hall. Please see Helen Riemer if you could bring some in.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your life
by coming forward to the altar. The invitation gives
the opportunity to accept Christ as Savior, to pray, to
meditate or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this
opportunity.

Community Bible Church - Sagamore, Pa. - December 5, 1993

Prelude
Greetings/Joy's/Announcements/Prayer Requests

ASCRPTION
CALL TO WORSHIP:
A STAR SHALL COME FORTH OUT OF JACOB, AND A SCEPTER
SHALL RISE OUT OF ISRAEL.

*HYMN
OFFERING/PRAYER

*DOXOLOGY

LIGHTING OF ADVENT WREATH FOR SECOND SUNDAY OF ADVENT
PASTORAL PRAYER

HYMN

SCRIPTURE: LUKE 1:26-38

sermon: *It was The Year Before Christmas; Scene Two*
St. Paul's Butler, 12/13/87

*HYMN

BENEDICTION

*POSTLUDE

COHIE & BAY

SCRIP: LK 1:26-38; Serm: "Twas The Yr B4 Xmas: Scene Two"

TWAS TH/YR B4 XMAS & 6MOS HAD GON BY

PEO ASK - HOW'S ZACHRIAS? ANYONE HEAR FR/ELIZ?

VS 26=SCEN SHFT - NON-DESCRIPT TWN & PERSN

VS 27=GAB SENT - DAVIDIC LINE CN BOTH JCS & MARY SIDES

VS 28=MARY QUEST

VIRGIN BITH & BIB SCHOLARS, MINSTERS ETC

VS 37=IMPOSIBL W/MAN, NOT SO W/GOD

VS 29=HOW KNO THEZ WORDS SED??

LK & JN FREDS, MARY LIV W/JN & LK PRIVILEGD 2ALL THIS

LK ALSO DR. & IF NO BLIEV ACT, WUD HAV WRITN CTRWISE

GAB PREDICT 5 THINGS SON WUDB SHE WAS GO 2BEAR

VS 30=NO B AFRAID - IF GOD B 4US, WHO CANB AGIN US??

VS 31=JEROVAH/YAHVEH SAVES

VSS 32-33=EXPL

32A=GRT, GRK MEAN=GRT, HIGH, MIGHTY

ISA 53:12

32B=MARY KNU THIS SON 2b ON EQUALTY W/GOD

SEMITIC THOT A SON WAS CARBON COPY OF FATHER & "SONOF" USED

WE WUD SAY=CHIP OFF OLD BLOK - THEY SED=S OF WICKNES, EVIL FATHR

S OF MAN-A MALE DESCEND, S OF ADAM-HUMAN BEING

VS 32C-KNU FR/THIS WUD ASUM THRON OF DAV-NOT ALL DETAILS,

BUT KNU SUMDAY HE WUD REIGN

VS 33A=PROPH SAM WRIT -THIS FR/NATHAN 2DAVID

2 SAM 7:12-13

JS REIGN 2BGIN IN 1000YR REIGN-MILINUM, & CONTINU THRU ETRNTY

VS 33B=2SAM 7:16 MARY KNU SCRIP & PROPH CONCERN MESIAH

VS 38=MARY RESPOND LK BONDSLAV

(('S VIVIAN & HER BANNR-CHILDLIKE FAITH)

I HEARD ANTHEM YESTRDAY SUM THIN BOUT-WHY DID HE CUM AS A BABY??

THINK BOUT IT!

CUD HAV CUM MOR DRAMTIC WAY, BUT CHOZ SIMPL, COMON PEO, LK=

MARY/JOSEPH/SHEPHERDS,

A STABL, A MANGR, & ANIMLS IN TH/NURSRY COMPOS BIRTHPLAC SAV WORL

CUM B4THIS HUMNL BGIN AGIN THIS YR

KNEEL B4THIS KING & EXPR HIS LUV, SALV JWS 4U

TWAS TH/YR B4 XMAS, & ALL THRU TH/GLOOM,

NOT A PLAC 4 TH/SAVICH WAS FND, THER JWS WASNT ROOM

HAS HE FND A PLAC IN UR HART & LIF????

Twas Yr B4 Xmas=6mos latr

vs 26=scen shif

vs 27Gab sent

vs 34=Mary quest

1 Bib scholrs & Virgin birth

vss 35-37=nuth imposibl w/G

vs 29=Hail favr one

(Lk/Jn frends & Mary liv/w/Jn)

LK-PR, & WRT WAT BLIEVD

predic 5things Son wud beaz: JHE WUD BEAR

vs 30=no B fraid - IF G-BE 4US

vs 31=name=Jehovah/Yahweh Saves

vss 32-33=spel out

Grt-vs 32A-exceed grt,hi,mity

Isa 53:12

vs 32B=son carbon copy fathr=s man,etc.

vs 32C=knu scrip bout king

vs 33A=2 Sam 7:12-13

vs 33B=2 Sam 7:16

vs 38=Mary respon=femal slav

(Ilus Vivian banmr in skul)

TWAS TH YR B4 XMAS & ALL THRU TH GLOOM,

NOT A PLAC 4 TH SAVIOR WAS FND,

THER JUS WASN'T ROOM

"Twas The Year Before Christmas: Scene Two"

Scripture: Luke 1:26-38

Twas Yr B4 Xmas & 6mos gon bysinc pr Zach bin visit

by angl Gab

wen peo cam 2-templ sum prob ask-wondr wat Zach do?

has anyl herd fr him & wif Eliz?

So ad Luk 1-vs 26=scen shif fr public plac 2 smal

no.-descrip twn littl/no import

vs 27-Gab sent we tol; no kno much bout Mary excep

descend fr royl Davidic line & she a virgin

aftr Gab giv mesag she 2B mothr S of G,Mary quest

& read-vs 34

I no kno bout U,but wen I read modrn comentary by sum

so cal Bib scholr,sum them say hav choic here

withr Bliev Js virg born/or no Bliev & it no mak dif

but I deny statmen & U shud 2

If Js no born virg,or conceiv/born specil way,wat

mak Him any dif than any of us??

If G want entr worl exac as anyl els,no need seek out

virgin 2giv birth 2 Js

Secret wat G did tol by Gab vss 35-37

1st H Sp was 2impreg Mary,not Jos or othr man

2nd as pruf G in imposibl busnes,Eliz who bin unabl

hav childrn,now pas child bear age was go 2hav baby

G open her womb & mak posibl & if G cud do that,why

wudnt He impreg Mary w/out human male??

Gab sumup-vs 37=nuthin imposibl w/G

we need stan this doctrin as main l of faith

& if dont then Js was nuthin mor than nothr man

If suml wer 2ask U wat U Bliev bout Js,Ur imed reply

shudB,He was born of virgin Mary

Wen Mary tol-Hail favr l,th I is w/U.Ik tel us-vs 29

We no folo Res/Ascensin Js,Ik & Jn spen lots time ea

othrs compny

Mary liv w/Jn Beuz Js turn her ovr 2Jn at crucifixin

& read in Jn tuk her in2 his houshol

Ik had ampl op 2hear fr Mary own lips all that

transpir her lif

& B docthe tuk op 2tel Js virgin birth & if he

didnt Bliev that,we can wel imagin he wud refut as

so much rubbish

But of all Gospl writr he tel infinit detail concern

Mary B simpl peasnt girl,dumfoun shudB cal-favr one

& ask 4expl,so Gab suply expl & in so do,predic 5

things this Son wud bear

vs 30B=how cud anyl B afr wen fnd favr w/G?

P say=If G be 4us,who kin B agin us?,no man/nuth in

worl kin stan agin G & wen G has giv His blesing,

lif tak on altogethr dif dimensin

vs 31=very nam Mary2giv indic He out of ord 2/
 Js mean=Yahweh, or Jehovah saves
 nam spok of salv & any gud Jew wud recogniz Bcuz
 mos gav names had specil meaning
 vss 32-33=Gab spel wat Js wudB
 He wudB Grt=Mary undrst fr Bgin this Son equal w/G
 rm indictiv wat Js in many ways in Gr mean=high,
 grt, exceedly grt, mighty, & js all this
 Isa 53:12 spel this out
 vs 32B=Mary undrstud Bcuz Jew ment Son wudB equality
 w/G Bcuz Semitic thot a son carbon copy of fathr
 Phras=son of oft use 2 refr 2one had qualty lik fathr
 lik=chip off old blok=s of wicknes=mean fathr wickd
 son of man=lik son of adam=a man, etc
 vs 32C=Mary didnt kno bout Scrip proph & wen wud tak
 plac, but knu fr Scrip son wud reign as King
 vs 33A=Mary undrstud Bcuz fr royl line Dav
 prob knu Scrip wher G prom Dav as read 2 Sam 7:12-13
 reign of Js ovr natin Is wil Bgin 1M yr reign &
 wil continu in 2 etrnity
 vs 33B=2 Sam 7:19
 Mary undrstud proph of Messiah bin giv Dav as record
 here
 so aftr all this, vs 38 record Mary respons
 Bondslav/handmaid-KJV simply femal slav
 Mary acpt wat bin tol by simpl faith
 lik slav who musB content w/treatmen dish out, so
 Mary await wat G wil do 2her & thru her
 (Ilus Vivian & reject bannr at skul)
 G has alway use childlik faith 2sho us His luv
 He cud hav pik suml who bettr off, but use peasant
 girl insted Bcuz her hart rt w/Him
 no need hav worlds guds in ord 2exper G's luv
 in fac, Js sed hardr rich man entr K of Hvn than 4
 beggr
 Hav U exper luv of G as cum 4th in com ord of lif?
 A stabl, a mangr, a peasnt girl 4a mothr, & animls in
 th nursery comps birthplac of Sav of worl
 cum 2that humbl Bgin
 kneel B4 that K & exper His luv, His salv jus 4U
 Twas th Yr B4 Xmas, & all thru th glum,
 Not a plac 4 th Sav was fnd, ther jus wasnt rum
 Has He fnd a plac in ur hart & lif?

"Twas The Year Before Christmas: Scene Two"

Scripture: Luke 1:26-38

"Twas The Year Before Christmas," and six months had gone by since the priest Zacharias had been visited by the angel Gabriel. When the people came to the Temple some of them from time to time would ask the question, "I wonder how Zacharias is doing. Has anyone heard about him and his wife Elizabeth?" But all they knew from the grapevine was that mysteriously, and miraculously, she was going to have a baby.

So it is that we read in Luke's Gospel, (read verse 26). The scene has shifted from a very public place, the temple, to a small, non-descript town of little or no importance. Gabriel was sent we are told, (read verse 27). We don't know too much about Mary except that she was descended from the royal Davidic line and at this point in time she was a virgin. After Gabriel gives her the message that she was going to become a mother of the Son of God, Mary questioned Gabriel and we read in the 34th verse, (read this verse). I don't know about you, but when I read the remarks of modern day commentators of the Bible, many of them say that you have a choice in this matter. The choice is to either believe that Jesus was virgin born, or He was not, and it doesn't make any difference which you believe. But I deny that statement and I believe that you should too. If Jesus was not Virgin born, or ~~born~~ conceived and born in a special way, then pray tell, what makes Him any different from any one of us? If God wanted to enter the world in exactly the same way as anyone else, then there was no need to seek out a virgin to ~~have~~ give birth to Jesus. The secret of what God did is told by Gabriel in the 35th through the 37th verses, (read these verses). First, the Holy Spirit was going to impregnate Mary, not Joseph or some other man. Second, as proof that God is in the impossible business, Elizabeth who had been unable to have children, and was now past the age of child-bearing was going to have a baby. God opened her womb and made that possible. And if God could do that, why couldn't He impregnate Mary without ~~benefit~~ a human male? Gabriel summed it up well when he said, "For nothing is impossible with God." We need to stand on this as one of the main doctrines of our faith. And if we don't, then Jesus was and is nothing more than another man. If someone were to ask you what you believe about Jesus, your immediate reply should be, "that He was born of the Virgin Mary."

When Mary was told by Gabriel, "Hail, favored one! The Lord is with thee," Luke tells us, "But she was greatly troubled by at this statement, and kept pondering what kind of salutation this might be."

We know that following the resurrection and ascension of Jesus, Luke and John spent a lot of time in each other's company. Mary lived with John if you will recall that when Jesus hung on the cross He placed Mary in John's care and we are told that from that hour John took her into his household. So it was

that Luke had the opportunity to hear from Mary's own lips all that transpired in her life. And being a doctor, Luke took the opportunity to tell that Jesus was Virgin born. If he didn't believe that, and know the facts, we can well imagine that he would have refuted this event as so much rubbish. But he of all the Gospel writers tells the infinite details concerning these events. Mary, being a simple peasant girl was dumfounded that she would be called, "The favored one and she asked for an explanation.

Gabriel supplies that explanation and in doing so predicts five things about this Son she would bear.

He begins by saying, "'Do not be afraid, Mary; for you have found favor with God.'" verse 30B.

How can anyone be afraid when they have found favor with God? Paul says, "If God be for us, who can be against us?"

No man, in fact nothing in this world can ever stand up to God. When God has given you His blessing, life takes on an altogether different dimensions.

Gabriel explains, "And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus." verse 31.

The very name that Mary was to give this Son, was an indication that He was out of the ordinary. The name, "Jesus" simply means, "Yahweh, or Jehovah saves." His name spoke of salvation and any good Jew would have recognized this immediately, because most Jews gave their children names which had a special meaning.

Then in the 32nd and 33rd verses, Gabriel spells out what Jesus would be.

First, He said, "He will be great." This term was indicative of the life of Jesus in many ways. In ~~Hebrew~~ ^{GREEK} the word meant, ~~sole, or only one, lonely,~~ ^{EXCEEDINGLY GREAT, HIGH, LRG} ~~only child or son, solitary,~~ ^{HIGH, HIGHLY} and "the life, as not to be replaced." Jesus was the fulfillment of all of this. The 12th verse of the 53rd chapter of Isaiah spells this out.

Next Gabriel tells Mary, "And He will be called the Son of the Most High." Mary being Jewish knew the complete significance of this phrase. She understood from the very beginning, before Jesus was conceived in her that this Son would be on an equality with God. In Semitic thought a son was a carbon copy of his father, and the phrase "son of" was often used to refer to one who possessed his father's qualities. It was something like, "a chip off the old block" as we would say. Scripture points us to this in many places and uses phrases like, "son of wickedness," meaning of an evil father and like him, or "son of man," meaning a son of a man like Adam, etc.

Then Gabriel says, "And the Lord ~~will~~ God will give Him the throne of His Father David."

Mary knew from this that He would one day assume the throne of her ancestor David. She didn't know that this take place when Jesus returned to earth to begin His 1000 year reign, because that hadn't been spelled out yet according to her understanding. But she knew that her Son was slated to reign as king.

Mary is then told, "And He will reign over the house of Jacob forever." Mary understood this since she was a descendant of King David. She probably knew from Scripture that God had made a promise to David and it was found in the prophetic writings of Samuel the prophet. From the 7th chapter of 2nd Samuel God spoke through Nathan to David in the 12th ~~verse~~, and 13th verses, (read these). The reign of Jesus ~~will~~~~begin~~ over the nation of Israel will begin in the millenium, or 1000 years reign, and will continue into eternity. And finally, Gabriel tells Mary, "And His kingdom will have no end." God spoke this prophecy again in 2 Samuel 7:19, where we read, (read this). Mary understood that the prophecy of the Messiah had been given to King David as recorded here.

After all of this had been told to Mary, her final response at this point is recorded in the 38th verse where we read, "And Mary said, 'Behold, the bond-slave of the Lord; be it done to me according to your word.'"

The word for "bondslave," or "handmaid" as the King James Version reads, is simply, "a female slave." Mary accepts what has been told by simple faith. Like a slave who must be content with the treatment dished out, so Mary awaits what God will do to her and through her.

(Illustration of Vivian and her rejected banner at school)

God has always used childlike faith to show us His love. He could have picked someone who was better off in the way of material goods. Instead, He chose to come from a peasant girl whose heart was right with Him.

We don't need to have the world's goods in order to experience God. In fact, Jesus said that it was harder for a person of means to enter the kingdom of heaven, than it was for a beggar. Have you experienced the love of God as coming forth in the common and ordinary of life? A stable, a manger, a peasant girl for a mother, and animals ~~for~~ in the nursery composed the birth-place of the Savior of the world. Come to that humble beginning. Kneel before this King and experience His love, His salvation just for you.

"Twas the Year Before Christmas, and all through the gloom,

Not a place for the Savior was found, there just wasn't room."

Has He found a place in your heart and life?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 20, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Kelly Mangel and John Penrod
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 193 "O Come, All Ye Faithful"
*Ascription
*Call to Communion and Confession (Communion Folder)
*Prayer of Confession (Communion Folder)
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 382
Lighting of the Advent Wreath
Offering
Offertory
*Doxology - page 382
Communion Hymn No. 170 "Thou Didst Leave Thy Throne"
*Service of Holy Communion (Page 2 of Communion Folder)
The Lord's Supper
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Away In A Manger"
Scripture: Luke 1:24-25, 39-45, 57-60
Sermon: "Twas The Year Before Christmas: Scene Three"
*Closing Hymn No. 179 "The First Noel"
*Closing Chimes
*Benediction
*Postlude

+ + + + +
Mrs. Isabel Eichhorn will greet our members and guests at
the door this morning.
Ushers for today are: Rob Vinroe, Rick Vinroe, Ray
Isherwood and Jeff Snyder.
Attendance last Sunday was 133 with 7 visitors.
Nursery will be provided today by Mrs. Alma Pawk.

Mrs. Shirley Thompson and Mrs. Marilyn Snyder will be
visiting the hospital this week.
> Hospitalized: Mrs. Grace Gillen - Allegheny General
> SUNDAY - 7:30 P.M. Christmas Cantata "King of Love" will
be sung from the Living Christmas Tree.
Bring your friends and family, neighbors, etc.
MONDAY - Cantata will again be held at 7:30 P.M.
> THURSDAY - 11:00 P.M. Christmas Eve Communion, Carols, and
Candlelight Service.
FRIDAY - MERRY CHRISTMAS!!!

> REMINDER: Next Sunday, December 27, we ask that all council
officers and the newly elected Elders and Deacons please
be present for your installation.

The Treasurers books for the church will close on December
30th. Please have all your monies for 1987 into us by
that day or before in order to have your record credited
for 1987. We appreciate all of your help with this.

COOKIES, COOKIES AND MORE COOKIES are needed for the two
nights of the cantata for refreshments. If you can bring
some in, please see Helen Riemer.

JANUARY 19th 1988 we will audit all treasurers books of the
church. Please have all of your books ready and in order.

> We encourage you to use the communion cards in the back of
the pews. Also the red attendance record book. This will
help us to complete our records on your attendance, giving,
and communing for 1987.

Flower chart for 1988 is hanging in the Narthex of the
church. Please stop and sign up now for the date you
would like.

Following the sermon we sing an invitational hymn, followed
the a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you have the chance to respond to God's leading for your
life by coming forward to the chancel rail. The invita-
tion gives the opportunity to accept Christ as Savior, to
pray, to meditate, or to seek counseling. The pastor
will assist you if you desire. Please avail yourself of
this opportunity.

MAY GOD BLESS EACH OF YOU THIS HOLIDAY SEASON!

Actual yr B4, yr B4 Xmas=Oct Zach visit
 vs 23=bak hom hill conutry Judah
 vss 25-26=childles & punish by G
 vs 26A=wud hav bin Mar/Apr Yr B4 Xmas
 vs 39-40=Mary go C Eliz tel news
 rang thing hap
 vs 41=Lk tel Bcuz import
 Zach/Eliz knu wudB 4runnr Mesiah
 vs 41B=specil inspir
 vss 42-44=tel wat fil H Sp mean
 Ex=Isites cros Red Sea & unborn babys
 giv Amen
 vs 42=spk thru H Sp
 vs 43=Eliz startl & ask
 vs 44=tel of sign
 vs 45=Happy=Blessed lik Beats
 (Ilus no joy Pres Ch, Omaha)
 (Ilus Jew man/son & Xmas tree)
 (Ilus Moss Hart, fathr at age 10)
 TWAS TH ~~YEAR~~ B4 XMAS & IN A WORLD OF
 LITTLE OR NO JOYS,
 G STEPPD IN2 THAT WORLD,
 IN TH BIRTHS OF TWO BOYS.

Scrip: Lk 1:39-45; Serm: "Twass Th/Yr B4 Xmas: Scene Three"
 TWAS TH/YR B4 XMAS, & ACTULY WAS
 (EX: ALFRED EBERSHEIM, JEW XPIAN RELAT IT OCT WEN FR/ZACH SERV
 TEMPL & CONFR BY GABRIEL & TOL HE/ELIZ WUD BCWM PARENTS, BOY)
 VS 23=BAK HOM - HILL COUNTRY JUDAH
 VS 25-26=ELIZ BAKGR 5MOS
 MARK VS 25 SHO HOW INFERTIL LK UPON THOZ DAYS
 EXPEC CPLS HAV KIDS, ESPECIL PRIEST, & IF NOT THOT G PUNISH
 IF NO KIDS, LK DWN UPON BY OTHR PRIESTS
 SO ELIZ RELAX HER PREG & SHE/ZACH WAIT
 VS 26=THIS WUD BIN MARCH YR B4 XMAS & THIR D SCENE SET
 VSS 39-40=MARY WANT C COWSIN SINC SAM THING HAPN HER AS TOL GAB.
 VS 41=STRNG THING HAPN
 ELIZ/ZACH KNU SON 2B SPECIL BY WORDS GAB, & NOW KNU REVEL H SP
 GIV IMPORT OF THEZ BIRTHS
 VSS 42-44=ELIZ KNU FR/SCRIP 4RUNNR MESIAH, NOW KNU HER SON 2B HIM
 KNU FR/SCRIP 4RUNNR CUM & THEN MESIAH, & NOW UNDRSTUD G PLAN
 (ILUS ISITES CROS RED SEA, SANG SONG THANKSGIV & TRADITIN SAY,
 UNBORN BABYS LEAF MOTHERS WOMBS AS AMEN 2SONG DELIVRANC)
 ELIZ CONFR BY COWSIN MARY, NO KNO ANGL GAB VISIT HER ALSO
 BUT H SP STIR SON W/IN HER, & GIV REV THIS MESIAH-VS 42
 VSS 43-44=QUESTIN BOUT MESIAH MOTHER VISIT HER, & KNU MOVEMENTS
 CUM FR/G, & THIS REV H SP
 VS 45=TLE MARY, SHE-MARY BLES BCUZ BLIEV/OBEY G IN THIS
 BLESSED-MEAN HAPPY, & THEY BOTH HAPPY 2SHAR GUD NEWS & SPECIL JOY
 (ILUS BALOONS IN CH IN OMAHA & NO JOY 4MANY)
 MANY PEO IN CH 2DAY, & CWT OF IT, CH IS DRAG/SORE & SHWDNT B
 (ILUS JEWISH MAN/SON & XMAS TREE, & WHY THEY BUY JEWISH HOME)
 MARY/ELIZ BOTH SHARE PRESENC MESIAH, EYN B4 BORN
 (ILUS MOSS HART & FATHER & WALL CRUMBL TWEEN THEM)
 THIS PRECISLY WAT G DID YR B4 XMAS
 CH CWT 2WORLD NOT ON FRENDRY BASIS W/HIM
 PUT ARMS RND MANK & SED IN PERSNS JN BAP & JS XE OF NAZ ---
 I LOVE YOU
 TWAS THE YEAR BEFORE XMAS & IN A WORLD OF LITL OR NO JOYS,
 GOD STEPPED INTO THAT WORLD IN THE BIRTHS OF TWO BOYS
 ONE WAS THE PREPARER FOR THE OTHR, & TH. OTHR ONE WAS THE LONG
 AWAITED DELIVERER
 G WANTED MANK TO HAV BOTH OF THEZ GIFTS OF HIS LUV

Scripture: Luke 1:24-25, 39-45, 57-60
 Twas Th Yr B4 Xmas & actuly was yr B4 th yr B4
 Jew Xpian nam Alfred Edersheim relat in Oct of th yr
 Zach serv wen Gab visit & tol wif Eliz 2hav son
 vs 23=bak hom was hill country of Judah
 vs 25-26=Eliz say in bakgr 4-5mos & remark vs 25 sho
 hu infertilty lk upon thoz days
 it was expec marry coupl 2hav childrn & wen did not
 perhap G punish & cpl lk dwn upon by othr pr & wivs
 So Eliz relax in preg & relish idea of son 2B
 We not tol Zach tell evrth bout Gab/visit, but mus hav
 vs 26A=this wud hav bin March of Yr B4 Xmas
 vs 39-40=Mary bin tol cousin 6mos preg & she want to
 tel her of gud news wh bin givn 2her by angl Gab
 but wen entr hous strang thing takeplac=vs 41
 may wondr why lk tel this, but if think thru wat
 actual bin sed can C import of vs
 Eliz tol was 2hav son, & son wud fulfil prophis of Isa,
 & Mal
 both Zach/Eliz knu fr this he 2B 4runnr of Messiah
 Lk tel us Eliz receiv specil inspiratin this pt &
 he say=Eliz fil w/H Sp
 this mean she poses sumth suprnaturl
 vs 42-44=Lk tel wat fil of H Sp mean
 sinc Eliz knu Jn 2B 4runnr, Adv of Messiah near
 but didnt kno of whom, or when 2 tak plac
 Examl of similr situ wen Isites reach othr sid Red S
 ther sing song of thanksgiv & Jew trad tel us unborn
 infants in mothrs respond w/Amen by leap w/in
 Eliz meet Mary & no kno Mary confr by Gab & so wen
 say=vs 42=she spk thru powr of H Sp
 's H Sp had 1st giv rev of this by sign son stir
 2ndly H Sp spk thru her by giv rev Mary ehosn one
 2bear Messiah
 Eliz startl by events & ask=vs 43
 in her surpris tel of sign giv 2her=vs 44
 Bak thoz days wen pec liv clos 2 th Lord, wer always
 reddy 2receiv sign fr L ~~xxxxx~~ concern sumth He do
 ther wasnt any doub in Eliz mind movmen of chil
 w/in her was def sign fr G Mary was 2 bear Messiah
 w/out Mary evr tel her that
 vs 45=Eliz then tel Mary
 she say=HAPPY Bcuz she Bliev wat G tol her
 Ex=Happy in Beatudes 4 word=Blessed
 Happy is one giv birth 2 Messiah & has Bliev wat G
 sed wud do thru her is wat Eliz tel Mary
 Mary cam 2C Eliz tel gud news, & 2gethr they share
 specil joy

2/
 & arnt ther many pec lik this in ch's 2day?
 sum pec can nevr find joy in Ch, 2them it jus drag,
 sumth musB endur
 But G ~~xxxx~~ desirs 4us 2find joy in Him & as we fel-
 lowship 2gethr in His hous
 (I's Jew man, son, & no Xmas tree)
 Jew homes maynot hav Xmas trees & Xpian homes do not
 hav 2hav one in ordr 2posses tru sp of Xmas, Bcuz Xmas
 trees do not a Xmas mak
 Th tru sp of Xmas is presenc of Js Xp in our homes &
 harts
 Mary/Eliz both exper that presenc evn B4 Messiah bor
 las thing lern bout Eliz is she nam son Jn & that
 name ment=G is Gracius
 G prov this by permit oldr coupl 2hav childrn in old
 age & G prov it 2worl in this mannr
 (Ilus Moss Hart & fathr at Xmas wen he 10)
 This precisly wat G did in that yr B4 Xmas
 He reach out 2worl that wasnt on frendly basis w/Him
 He put His arms rnd mank & sed in persn of Jn Bap &
 Js of Naz, -I LUV YOU
 Twas th yr B4 Xmas,
 & in a world of littl or no joys,
 G stepped into that world,
 in the births of two boys.
 One was th preparer for the othr
 & th othr was th long await & expec Deliverer
 I invit ea U 2 tak way G has offr so freely in wat
 we celbrat as Xmas
 He wants U 2hav His luv thru th gift of His Son Js Xp

"Twas The Year Before Christmas: Scene Three"

Scripture: Luke 1:24-25, 39-45, 57-60

"Twas The Year Before Christmas," actually, it was the Year Before, the Year Before Christmas. A Jewish Christian by the name of Alfred Edersheim relates that it was in October of the year that the priest Zacharias was serving in the temple when he was confronted by the angel Gabriel and told that he and his wife Elizabeth would become the parents of a son. ~~When this time of service was extended~~ We read of him in the first chapter of Luke, verse 23, "And it came about, when the days of his priestly service were ended, that he went back home."

"Back home" for him was in the hill country of Judah. And so it is we read, (read verses 25 & 26). Elizabeth stayed in the background for five months. Her remark in the 25th verse has to do with how infertility was looked upon in that day and age. It was expected of married couples to have children. Especially priests. When children were not forthcoming, it was believed that perhaps God was punishing that couple and they were looked down upon by the other priests and their wives. So Elizabeth relaxed in her pregnancy and relished the idea that she was at last going to bear a son. We are not told that she knew all the details of her husband's visitation by the angel, but we can assume that Zacharias told his wife all that transpired by writing it down, since he couldn't speak.

So it was that we read, "Now in the 6th month," the angel Gabriel was sent to Nazareth to tell Mary that she was going to bear the Saviour Jesus. This would have been around March of the "Year Before Christmas," and Luke tells us, "Now at this time Mary arose and went with haste to the hill country, to a city of Judah. And entered the house of Zacharias and greeted Elizabeth." verses 39 & 40.

Mary had been told that her cousin was six months pregnant and in all probability she wanted to see her and tell her the good news which had been given to her. But as she entered the house a strange thing took place. We read, "And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit." verse 41

We may wonder why Luke would include this bit of information in the text. But if we think through what is actually being said, we can see the importance of this verse. Elizabeth had been told that she was going to have a son ~~and that son~~ and that son was going to fulfill prophecy spoken by ~~both~~ the prophets Isaiah and Malachi. But both Zacharias and Elizabeth knew full well that this child of theirs according to those prophecies was to be the forerunner of the promised Messiah. Luke is telling us that Elizabeth received special inspiration at this point. He uses the term, "And Elizabeth was filled with the Holy Spirit."

This means that she possessed something supernatural at this point. Luke then goes on to point out what this filling of the Holy Spirit meant by telling us, (read verses 42-44).

Since Elizabeth knew that her son was to be the forerunner of the Messiah, she knew that the ~~Messiah~~ time of the Advent of that Messiah was near. But she didn't know of whom, or when that Messiah would be born. A similar situation is said to have taken place when the Israelites came out of Egypt and were gathered ~~at the Red Sea~~ on the other side of the Red Sea and there sang the song of thanksgiving for being delivered. Jewish tradition says that the unborn infants in their mother's wombs responded with an Amen by leaping within their mothers. Elizabeth was confronted by her cousin Mary and did not know that Mary had been in recent conversation with the angel Gabriel. Therefore, when Elizabeth addresses her cousin with the unusual greeting of, "Blessed among women are you, and blessed is the fruit of your womb," she is speaking through the power of the Holy Spirit. God's Holy Spirit had given her first the revelation of this by the sign of her son stirring very vividly within her. And secondly, the Holy Spirit was speaking through her giving her the revelation that Mary was the chosen one to bear the Messiah. Elizabeth is startled by these events and asks the question, "And how has it happened to me, that the mother of my Lord should come to me?"

~~She could not understand that she knew that the Messiah would be born of her~~
~~And in her surprise she tells of the sign given to her that she~~
knew all this by saying, "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy."

Back in those days those who lived close to the Lord were always ready to receive a sign from the Lord concerning something He was going to do. There wasn't any doubt in Elizabeth's mind that the movement of the child within her was a definite sign from God that Mary was to ~~have~~ bear the Messiah without Mary ever telling her that.

It is then that Elizabeth tells Mary, (read verse 45).

She is saying that Mary was "Happy" because she believed what God had told her. You may remember that each of the Beatitudes begins with the word, "Blessed," and when we studied those we learned the word "blessed" really means, "Happy." Happy is to be the one who was to give birth to the Messiah, and has believed what God said He would do through her, is what Elizabeth is telling Mary. Mary came to see Elizabeth to tell her the Good News, and together they are sharing their special joy.

(Illustration of no joy in Presbyterian church in Omaha)

Bruce Larson tells of being in a large Presbyterian church in Omaha, Nebraska for what was called a renewal conference. As the people came into the church they were each given a helium filled balloon. They were told to release it sometime during the service when they felt like expressing joy in their hearts - during the anthem, the hymns, the prayers, or the sermon. Letting go of the balloon would signify their praise going up to God. All through the service, colorful balloons were released to bounce off the ceiling and to praise the Lord. But strangely enough at the end of the service, about a third of the balloons had not been released. Those people either felt no joy in the service, or were unwilling, or unable to bring themselves to express it.

And aren't there many people like that in the church today? Some people can never find joy in church. To them it is just a drag, something that must be endured. But God desires for us to find joy in Him and as we fellowship together in His house.

(Illustration of Jewish man getting haircut and son asking about Xmas tree)

A barber tells of cutting a man's hair while his young son waited for him. While daddy was getting his hair cut his son was fascinated by the Christmas tree the barber had in the shop. He looked at all the lights and ornaments and then asked his father, "Daddy, why don't we have a Christmas tree in our house?" The father very gently said, "Jewish houses do not have Christmas trees." The little boy thought for a moment, and then with a frown on his face replied, "Daddy, why did we have to buy a Jewish house?"

Jewish homes may not have Christmas trees -- and Christian homes do not have to have one in order to possess the true spirit of Christmas, because Christmas trees do not ~~make~~ a Christmas make. The true spirit of Christmas is the presence of Jesus in our homes and in our hearts. Mary and Elizabeth both experienced that presence even before that Messiah Jesus Christ was born. The last thing we learn about Elizabeth in this passage is that she named him John when he was brought him to be circumcized. The name meant, "God is gracious." God proved this by permitting an older couple to have children in their old age. And God proved it to the world in this manner.

(Illustration Moss Hart, Father at Christmas when he was 10)

Moss Hart tells of the time when he was 10 years old, he went with his father to 149th & Westchester Avenues in New York where the pushcarts were lined along the street selling toys. The bright lights dazzled him and as they walked past the push carts he would comment to his dad, "Look at that chemistry set," or, "there's a stamp album," or, "Look at the printing press!" Each time his father would ask the vendor how much it cost and without a word they would move on to the next pushcart. From time to time his father would pick up a toy and look at Moss as though it might be what he wanted, but he had his heart set on a chemistry set or a printing press. They were on each pushcart, but the price was always the same. At last they reached the last pushcart and at this point he heard his father juggle some coins in his pocket. It was then he knew that his father had gotten about seventy-five cents together wanting to buy Moss a Christmas present. But he didn't say so because he feared there was nothing he could buy for that price.

Moss said, he looked up at his father and saw in his eyes the look of disappointment and despair that brought him closer to his dad than he had ever been. As they started back home silently, he said he didn't even take his Dad's hand because they were not on that intimate basis. Nor did he ever tell his Dad that he wanted to reach out and hold him tight and tell him that he understood and that this was better than any printing press or chemistry set, and tell him "I love you."

He said that for a little while the concrete wall between father and son had crumbled away and there were two lonely people struggling to reach out to each other.

This is precisely what God did in that Year Before Christmas. He reached out to a world that wasn't on a friendly basis with Him. He put His arms around mankind and said in the persons of John the Baptist and Jesus of Nazareth, "I Love You."

"Twas the year before Christmas,
and in a world of little or no joys,
God stepped into that world,
in the births of two boys."

One was the preparer for the other. And the other was the long awaited and expected Deliverer. I invite each of you to take what God has offered so freely in what we celebrate as Christmas. He wants you to have His love through the gift of His Son Jesus Christ.

10. 6:30 SS PRACTICE & PARTY

THERE IS NO SEARCHING OF HIS UNDERSTANDING. HE GIVETH
POWER TO THE FAINT: AND TO THEM THAT HAVE NO MIGHT
HE INCREASETH STRENGTH.

HYMN

SERMON: "TWAS THE YEAR BEFORE CHRISTMAS: SCENE THREE"

* POSTLUDE

CONNIE & BARRY

SCRIPTURES: SELECTED OLD & NEW TESTAMENT

TWAS THE YEAR BEFORE CHRISTMAS AND NOW IT WAS THROUGH,
SHOWING FORTH GOD'S PLAN TO START THE NEW.
AND AS THAT NEW YEAR BEGAN TO UNFOLD,
THE STORY OF GOD'S COMPLETE PLAN WAS BEING TOLD.

TZU...AS STORY A TWILY BGAN IN GARN CALL=EDEN
 G'S COMPLET PLAN 4PERF BIN CAST ASID BY ENMY=SATN
 INSTED JOY/HAPNES, LYSV AD/EVE WER FILLD W/DARKNES/SIN
 IN THIS STARK MOMENT G WISPR A PROM
 THAT PROM VAGUE/OBSCUR & IT WAS SUNDAY, SUMMHER DELIVR WUD CUM
 HE NOT NAMD,& NO TOL WEN WUD CUM
 G SIMPLY SAY 2 SATAN=GEN 3:15
 A SEED,JWS A SEED & THATS ALL
 MAN BGAN LK 4WARD 2WAT G WUD DO
 HE CUDNT C IT,& NO UNDRSTAN,BUT TH/FROM THER
 THOUSNDS OF YRS WENT BY & IT STIL=SUNDAY,SUMMHER & NUTH MOR
 BUT G WISPR AGIN,THIS TIME 2MAN NAM ABRAM
 THIS WAT HE SED=GEN 12:1-3

TH/PROM WAS CARY ON FR/ABRAM 2SON ISAAC, & 2ISAACS SON JACOB &
T) 2JACOBS SON JUDAH
& GOD SPOK 2JUDAH & SED=GEN 49:10

ONCE AGIN TH/HART OF MAN QUIKND
A MAN WAS GOING 2CUM=SHILOH, A MAN OF PEACE
2B BORN INTO TH/FAMLY OF JUDAH
BUT WEN?? NO ANSR
BUT WHER?? SILENC
MAN WAITED

ANOTHER 600YRS WENT BY & A STRANG MAN NAMD BALAA SED=NUM 24:17A
A SEED
A SON,
A STAR FR/FAMLY OF JUDAH
A SCEPTER FR/ISRAEL
A SEED IS A BEGINING
A SON IS A DESCENDENT,
A STAR GIVES LIGHT
A SCEPTER MEANS A RULER
NOT MUCH TO SOLV TH/MYSTRY THAT WAS GOING TO TAK PLAC=SUNDAY,
SUMMMER
BUT TH/FROM WAS THER & IT MADE MEN LK & LISTN & DREAM
MOSES CAUGHT A PART OF G'S PLAN B4 HIS DETH & HE TOLD TH/PEOPLE
OF ISRAEL *DEUT 18:15

A PROPH WHO WIL SPK TH/TRUTH
ONE WHO WILB A BROTHER AMONG TH/PEOPL OF ISRAEL

TH/PRCM IS:

A SEED

A SON,

A STAR,

A SCEPTER,

A PROPHET,

A BROTHER

YEE, WITH ALL OF THIS MAN STRUGLD WITH WAT GOD WAS SAYING
KING DAVID ADDED TO THIS MY. TRY & SEES THIS DELIVRER
BUT HE SEES HIM NOT AS A SON OF ABRAM, ISAAC, JACOB, & JUDAH
HE HEARS THE LORD SAY=PSALM 2:7

A SEED,

A SON OF JUDAH,
THE SON OF GOD,

A STAR,

A SCEPTER,

A PROPHET,

A BROTHER,

A LIGHT,

A DELIVERER,

A CHILD,

A GOVERNOR,

A COUNSELOR,

A PRINCE,

A KING,

A GOD, ALL OF THIS, & HE WILL LIVE FOREVER

WAT A PROMIS THIS HAS ALL EVOLVD INTO

WAT A MYSTERY INSTED, & HOW TH/PEOPL LONGD 2C ALL THIS CUM 2PASS

ADDED TO THIS IS TH/STAMENT OF ISA THAT THIS GOD WAS 2B BORN
LIK ANY OTHER BABY,

EXCEPT THIS XXXX UNNAMED WOMAN WAS 2B A VIRGIN

AND SO THE MYSTRY DEEPEENS

ANOTHER BOYRS WENT BY AND ANOTHER PROPH NAMED MICAH
WROT=MICAH 5:2

THIS PROM IS NOW NARROWED TO AN OBSCUR VILAG CALLD BETHLEHEM

A SEED,

A SON,

A STAR,

A SCEPTER,

A PROPHET,

A BROTHER,

A LIGHT,

A DELIVERER,

A CHILD,

A GOVERNOR,

A COUNSELOR,

A PRINCE,

A KING,

A GOD,

A LITTLE BABY,

A MYSTERY

BUT G CARRIED THIS MYSTRY 2ITS ULTIMAT CONCLSESIN

HE REVEALED ALL OF THIS BY HIS SPIRIT-HIS HOLY SPIRIT

THE APOSTLE PAUL WROTE IN HIS LETTER TO GALATIA+GAL 4:4-5

XXXXXXXXXX

FOR WHEN TH/TWINS OF TIME WAS CUM, G SENT 4TH HIS SON, MADE OF
A WOMAN, MADE UNDR TH/LAW, PREDEEM THEM THAT WER UNDR TH/LAW,
THAT WE MITE RECEIV TH/ADOPTIN OF SONS

YES, IN TH/TWINS OF TIME,

IN TH/TWINS OF GOD'S TIME, TX/XXXXXXXXXX TH/MYSTRY UNFOLDED

WE READ IN LUKES GOSPEL CHAP 2:1-11

A SEED,
A SON,
A STAR,
A SCEPTER,
A PROPHET,
A BROTHER,
THE LIGHT,
THE DELIVERER,
A GOVERNOR,
A PRINCE,
A KING,
A GOD, WHICH IS CHRIST THE LORD.

LUKE 2:12-20
YES, GOD HATH REVEALED THEM UNTO US BY HIS SPIRIT.
FOR THIS JESUS,
THIS SEED,
THIS SON,
THIS STAR,
THIS SCEPTER,
THIS PROPHET,
THIS BROTHER,
THIS LIGHT,
THIS DELIVERER,
THIS CHILD,
THIS GOVERNOR,
THIS COUNSELOR,
THIS PRINCE,
THIS KING,
THIS GOD,
IS OUR SAVIOR, THE LORD JESUS CHRIST,
WHO HAS COME INTO THE WORLD TO DELIVER US FROM OUR SIN,
AND BECOME THE AUTHOR OF ETERNAL SALVATION.

O LORD, LET US ADORE HIM! CHRIST THE LORD!

A SEED,
A SON TOLD TO ABRAM, SPELLED WITH A SMALL "S"
A SON SPELLED WITH A CAPITAL "S"
JUDAH'S SON,
GOD'S SON,
A STAR,
A SCEPTER,
A PROPHET,
A BROTHER,
BUT ALL OF IT A MYSTERY

ANOTHER 3000 YRS SLIP BY AND TH. PROPH ISAIAH SEES THIS DELIVERER
HE DUNNT KNO HIS NAM, NOR HIS BIRTHPLAC, NOR HIS BIRTHDATE,
BUT HE TELLS ISRAEL A DAY WIL COM WEN TH/GLOOM 4 THEM WILB
OVR & HE PROPHESES=ISA 9:2, 6-7

Community Bible Church - Sagamore, Pa. - December 19, 1993

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CHRISTMAS E E SERVICE DEC. 24, 7:00P.M.

BIBLE STUDY GUIDES FOR READING THROUGH BIBLE IN ONE YEAR
ON TABLE IN NARTHEX

ASCRIPTION

CALL TO WORSHIP:

HAVE YE NOT KNOWN?

HAVE YE NOT HEARD? HATH IT NOT BEEN TOLD YOU FROM
THE BEGINNING?

HAVE YE NOT UNDERSTOOD FROM THE FOUNDATIONS OF THE
EARTH?

IT IS HE THAT SITTETH UPON THE CIRCLE OF THE EARTH,
LIFT UP YOUR EYES ON HIGH, AND BEHOLD WHO HATH
CREATED THESE THINGS.

*HYMN

OFFERING/PRAYER

*DOXOLOGY

LIGHTING OF ADVENT WREATH

PASTORAL PRAYER

HYMN

*SCRIPTURE: SELECTED SCRIPTURES FROM OLD & NEW TESTAMENTS

SERMON: "SOMEDAY, SOMEWHERE"

*HYMN

*BENEDICTION

*POSTLUDE

JEAN

GARY

LAIRD

BRIANA

WOODS FAMILY

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor December 24, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Candle Lighters: Kelly Mangel, Lori Weisenstein
John Penrod and Dave Brinker

ORDER OF WORSHIP 11:00 P.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Hymn No. 171 "Joy To The World"

*Ascription

*Call to Communion and Confession (Communion Folder)

*Prayer of Confession (Communion Folder)

*Assurance of Pardon

Lighting of the Christmas Wreath

Christmas Scripture and Carols

Carol No. 192 (first and last verse)

The Annunciation: Luke 1: 26-35

Carol No. 185 (first and last verse)

The Nativity: Luke 2: 1-7

Carol No. 184 (first and last verse)

The Adoration: Luke 2: 8-20

Carol No. 193 (first and last verse)

The Offering of our Gifts

Offertory

*Doxology - page 142

Communion Carol No. 178 "O Little Town of Bethlehem"

*Service of Holy Communion (Page 2 of Communion Folder)

The Lord's Supper

Distribution of the Bread

Distribution of the Cup

*Prayer of Thanksgiving

Anthem: "Were You There on that Christmas Night?"

Christmas Meditation: "The Perfect Gift"

The Candlelighting

The Candlelight Carol "Silent Night" (printed on opposite page)

*The Benediction

*Postlude

*Congregation Please Stand

Mrs. LuAnn Janicki will greet our members and guests at the door this evening.

SILENT NIGHT

Silent Night, Holy Night, all is calm all is bright,
Round yon virgin mother and child, Holy infant so
tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace.

Silent Night, Holy Night, Shepherds quake at the sight.
Glories stream from heaven afar, Heavenly hosts sing
al le lu ia;

Christ the Savior is born! Christ the Savior is born!

(Congregation Standing on the third verse)

*Silent Night, Holy Night, Son of God, loves pure light

Radiant beams from Thy holy face, With the dawn of

redeeming grace,

Jesus Lord at thy birth, Jesus Lord, at Thy birth.

The Ushering and Serving of Communion will be done by our
Elders and Deacons this evening.

Nursery will be provided by

SUNDAY - Youth Group will meet at 7:00 P.M.

Next Soup & Sandwich Luncheon served by the Youth
will be on January 17th. If you would like to
make a pot of soup, please see Bob or Mary Jane.

MONDAY - Benevolence Committee meeting at 7:00 P.M.

ELDERS, DEACONS, AND COUNCIL OFFICERS are urged to be
present on Sunday for the worship service. You will be
installed in your respective positions.

The Treasurer's books will close on December 30th. Please
have all of your monies for 1987 into us by that day or
before in order to have you record credited for 1987.

We appreciate all of your help with this.

JANUARY 19th we will audit all treasurers books of the
church. Please have all of your books in order along
with your bank statements and deposit slip receipts.

The Flower Chart for 1987 is now hanging in the Narthex.

Take a minute and sign up now for your flowers.

> COMMUNION CARDS are in the back of the pews. Please be sure

to fill them out. You may drop them in the offering

plate. Also we encourage you to please sign the red

attendance record book. This helps me to complete your

records on your attendance, giving and communing for 1987.

> During the lighting of the little candles, we ask that you

tilt your candle toward the one that is lit. This prevent

dripping wax and therefore, no one will get burnt.

Please leave the communion folders in the pews after the

service.

BE CAREFUL

The Perfect Gift"

Scripture: Luke 2:11

Our story begins in of all places, Bethlehem, Pennsylvania. It was there a family named Smith lived. There was just the three of them. The father, who worked as an accountant for a branch office of a firm which was located in Pittsburgh; the mother, and their seven-year-old daughter Suzie. Actually there were four of them because they had an orange tiger striped cat which Suzie had named Morris, after the cat on the TV commercials. Morris had come to their house one day when Suzie was three and had simply adopted them. He was Suzie's constant companion. He was around her all day, and at night he slept at the foot of her bed. When she went to school he saw her off and he was waiting at the front door long before she arrived home.

It was early September and Suzie had just started school again in the second grade when Mr. Smith received word that he was being promoted, which meant he had to relocate to the office in Pittsburgh. He had to report on the 1st of October and so it meant they had to seal their house and get read immediately. This was quite a blow to Suzie because she had made many friends and didn't want to leave them. But move they must and the plans were set in motion to bring about the move.

Moving day came the end of September and everyone pitched in to do their share including Suzie. But sometime during the moving process, Morris had disappeared. He was nowhere to be found. It almost seemed as though he knew he had to leave his familiar surroundings and didn't like it, and so he disappeared to show his disapproval. In any event, he was not to be found.

As the last piece of furniture was loaded into the moving van, and the door was closed, Mr. Smith suggested that perhaps they should take one last look to find Morris. The family went through all of the empty house again, and looked around the outside behind all the shrubs and bushes, but Morris had simply dropped out of sight. So reluctantly, and with heavy hearts, Mr. & Mrs. Smith bundled Suzie into the back seat of the car and began their westward journey across Pennsylvania.

They were able to find a nice house in a suburb of the city and spent the first night there sleeping on the floor until the furniture arrived the next day. That next day kept all of them busy unpacking and putting things in place. Little Suzie was a big help and doing what she could keep her mind occupied ~~xxx~~ so that she didn't think of the absence of Morris. But when they were settled in and the day drew to a close, as Suzie was being tucked into her bed in her new home she said, "Daddy, I miss Morris. Do you think maybe our neighbors will find him and send him to us?" Sadly, Mr. ~~Kerr~~ Smith answered, "It's possible Suzie, but don't get your hopes up. For some reason Morris didn't seem to want to move. Maybe we can get another cat like him." But Suzie protested she didn't want another cat, she wanted Morris. And so she dropped off to sleep that first night, thinking of an orange tiger striped cat named Morris.

As the days slipped by they each got into their new routines and became acquainted with their new surroundings. Mr. Smith enjoyed his new assignment, Mrs. Smith really liked their new home, and Suzie began to make new friends in the school and neighborhood. Right next door to them lived an older couple named Jones. They had never had children of their own, but they opened their house to all the neighborhood children and were loved by them. Mr. Jones was retired and was like a lot of men his age. On the surface he appeared to be mean and ill-tempered. But actually he was just a little gruff and proved to be a real pushover for the bubbly little blond ~~xxxxxx~~ blue eyed bombshell named Suzie. Suzie spent a lot of time at the Jones house. Mr. Jones had heard dozens of times about the cat named Morris. She followed him around as he raked his leaves, took down the screens and got the house ready for winter.

On Halloween when Suzie rang the doorbell of the Jones house, Mr. Jones pretended he didn't know the "Tweety Bird" on his front porch was Suzie. Finally, when she pulled her mask up over her head, he acted really surprised.

For Thanksgiving, the ~~xxx~~ Mr. & Mrs. Jones invited the Smith's over for dinner since they would be spending Thanksgiving alone. And this is the way the friendship grew as the months slipped by.

Now it was getting close to Christmas. Each time Mr. Jones would ask Suzie what she wanted for Christmas she would tell him that the only thing she really wanted was her old cat Morris. But Mr. Jones knew that was impossible and that she wouldn't accept a replacement. So he began to think of what he could get her. The gift had to be just right. An ordinary doll or something like that just wouldn't do. It had to be something special. But what could he get her?

The days sped by rapidly and now it was Christmas Eve, and still Mr. Jones had not decided on what to get. His wife had bought a nice cute doll and tried to convince him that Suzie would love it and it would be the "Perfect Gift." But somehow, he just wasn't convinced. The day slipped rapidly away and rather than just go out and buy something on impulse, Mr. Jones did nothing and thus he had no special gift for Suzie. When evening came and they had eaten their supper, Mrs. Jones coaxed him to go to the church service that night. She told him that ~~xxxxxxxxxxxx~~ they had been invited by the Smith's to go with them and it would do him good to go. But Mr. Jones was not a religious man and rarely if ever, went to church. It wasn't that he didn't believe in God, he just had never got into that habit as he called it.

So reluctantly, Mrs. Jones dressed and went next door to go to church with the Smith's. She knew that her husband was brooding about not getting something special for Suzie, so as she left she tried to cheer him up by saying, "Now George, just get everything ready for when we come back. The Smith's are coming over ~~xx~~ for a cup of eggnog and we can give Suzie the doll, and I just know that she will love it. I'll see you in an hour or so."

George watched out the window as the car pulled out of the driveway and half-wished he had gone with them. "Oh well," he thought, "it's too late now. I'll just start a fire in the fireplace, put the things on the dining room table and maybe have a little time to read the newspaper to take my mind off ~~xxxxxxxxxxxx~~ what I wasn't able to get for Suzie."

He went outside to the pile of wood by the garage, ~~xxxxxxxxxxxx~~ ~~pickxxxxxxx~~ It had started to snow and the ground was covered in a short time. "At least it will be a White Christmas," George thought to himself as he stooped to pick up an armload of wood. While doing so, he thought he saw something move out of the corner of his eye. "I must be seeing things," he thought. But as he picked up another piece of wood, he saw movement again, and this time he knew he was not imagining it. Quietly dropping the wood, he started to slowly walk across the Smith's lawn. As he neared the front door he saw that something had crawled under the ~~xxxx~~ bush nearest the door. As he approached very slowly, whatever it was cringed in fright. So he began to speak very softly, "It's all right, I won't hurt you." And as he stopped down he saw that it was a cat. The cat was exhausted he could tell because there was no attempt made to get away. As he reached down, the cat merely cringed further from his hand, but didn't resist as he gently put his hands on it and picked it up. He cradled the cat in his arms and carried him to the ~~xxxxxx~~ garage. "Fortunately, I had the presence of mind to open the door and come out that way," he muttered to himself and the cat. "Now I've got to get this cat warm and dry before the folks get back from church," he thought. He carried the cat into the garage and pulled the door down. He took some rags from the ragbox and began to dry the cat off. It was then that he began to take inventory of this stray animal. He knew the cat was completely exhausted because it made no attempt to get away from him and he knew this was strange indeed. Then he noticed that its paws were

cut and sore and bleeding as though it had been walking over some rough roads. It was then that he saw the cat was ~~orange~~ an orange tiger striped animal and he asked, "Could this be Morris, Suzie's cat?" He continued to rub the animal down to dry him and he saw how dirty he was. "Maybe you need a good bath," he said to the cat, as he took him into the laundry and placed him in the laundry tub. But strangely he thought, the animal held perfectly still while he adjusted the water and began to give him a bath. When he was finished bathing him, he stood him on the drier and began to towel him dry. "What would my old cronies think now if they could see George tending to a stray cat," he thought. "Oh well, maybe this is Suzie's cat after all." He tried to put the cat by the fire to keep warm, but he walked over to the door going out into the garage. Each time George would bring him back to the living room the cat would walk over to that door. "Well, if you want to stay out in the garage, you can do that," he said to the cat. He went into the garage and found a cardboard box, placed some rags in it like a bed, and placed the cat in it. The cat immediately curled up and dropped off to sleep. "Just in case he gets hungry," George thought, "I'll get him a saucer of milk." This he did and closed the door and went back to his armchair to read. But he couldn't concentrate on his reading and so he simply waited until the folks got back from church.

In a short period of time he heard a car pull up in the Smith's driveway. He looked out the window and was surprised to see how much it had snowed since he had come back into the house.

As the folks came in his wife said, "George, you left the light on in the garage again." "I know," he said, "But there is a reason for it." And then he said, "Let's turn on some Christmas music, have a cookie or something and share Christmas Eve together."

After they had settled themselves into chairs in the living room, Mrs. Jones said, "Suzie, this is for you from us," and she handed her the box all wrapped up with a bow. Suzie took the box, thanked them and ~~xxx~~ tore off the paper and opened the box. She liked the doll and thanked Mr. & Mrs. Jones politely. But Mr. Jones knew that this Christmas for Suzie would not be the most happy one for her.

With a twinkle in his eye, and the fervent hope in his heart that he was right in what he thought had happened, he said, "Suzie, why don't you come out to the garage with me." At this, everyone was aware that Mr. Jones had a surprise out there. "But what could it be?" each of them was thinking. So together they all went to the door going out to the garage. Mr. Jones let Suzie lead the way and as they all stepped into the garage he said, "Look in that box in the corner Suzie." Suzie ran to the box, took one look, and gathered the cat in her arms, "Morris, you came home she exclaimed." All of them were excited and talking at once about how this cat had traveled 300 miles and came to the right house. They all questioned Mr. Jones for the details. But as he stood there looking at a little girl holding a scrawny, helpless animal close, his mind thought to what Christmas was all about. He thought how it must have been when two tired and weary, and exhausted people had come into that town of Bethlehem looking for a place to stay. And worse yet, the woman was ready to give birth. When they had finally settled into the stable in back of the inn, the labor pains began and the woman gave birth to a baby boy. And there she was, a young woman, holding a helpless baby in her arms. George then understood for the first time what Christmas was all about. He was able to be involved in "The Perfect Gift" for Suzie. And what a comparison. A little girl holding close to her a helpless animal, and a young woman holding a helpless baby. But George knew that only God could give "The Perfect Gift" which He did on that first Christmas and George bowed his head and thanked God for that gift.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 27, 1987
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Kelly Mangel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Joys
Prayer Requests
*Hymn No. 190 "Angels from the Realms of Glory"
*Ascription
*Exhortation
*Confession (In Unison) Father, as once again we come to
the end of yet another year, we know that were it not
for your love we could not now stand before you. We
come to you for grace, and yet we have not been
gracious to our brothers. In the world we have pur-
sued human interests, rather than witnessing to your
will for man. Forgive us, O Lord, and help us to
amend our ways in the year to come; through Jesus
Christ our Lord. Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 201 "The Star Carol"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Offering
Offertory
*Doxology - page 382
Installation of Elders, Deacons, and Council Officers
Anthem:
Scripture: Psalm 104: 1-24
Sermon: "When Was God at His Best?"
*Invitational Hymn No. 193 "O Come All Ye Faithful"
*Closing Chimes
*Benediction
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs.
Marge Smiley in memory of Loved Ones.
Lori Weisenstein will greet our members and guests at the
door this morning.
Ushers for today are: Dick Mangel, Don Kingsley, Danny
Mangel and Dick Dally.

Attendance last Sunday was 160 with 9 visitors.
Nursery will be provided today by Deb Melton.
Paul Riemer and Paul Campbell will be visiting the hospital
this week.

Hospitalized: Dutch Bolam and Ben Hockenberry in BMH. <

SUNDAY - Youth Group will meet at 7:00 P.M.
Youth will be holding another Soup & Sandwich
luncheon on January 17th. Please help them out by
making them a pot of your favorite soup. See Bob
and MaryJane or one of the Youth if you could do so.
MONDAY - Benevolence Committee meeting at 7:00 P.M.
FRIDAY - Have a safe and happy New Year.

UPCOMING DATES TO REMEMBER:

January 12 - all teachers, helpers, etc. are urged to come
to our next meeting; at 7 P.M. We need you to make our
Sunday School grow. Please mark your calendar, and come.
January 19th - Auditing of ALL books of the church. If
you have a set of books, please get your statements and
slips together and plan to come that night for a few
minutes.

COUNCIL MEETING will be January 6th at 7 P.M.

Treasurer's Books will close on December 30th. Please have
all of your contributions into the church by that day. This
will close out all accounts and the quarterly statements.
Flower Chart for 1988 is hanging in the Narthex. Please take
a minute and sign up now for your flowers.

Today is the final Sunday of 1987. Please be sure to pick
up your offering envelopes for 1988 as well as those of
your family. This will save the church the expense of
mailing them. <

Council members are urged to stay after church today for a
brief meeting. <

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your life
by coming forward to the altar. The invitation gives
the opportunity to accept Christ as Savior, to pray, to
meditate or to seek counseling. The Pastor will assist
you if you desire. Please avail yourself of this
opportunity.

"When Was God At His Best?"
 Scripture: Isalm 104:1-24
 (Ilus April 5th after Xmas)
 (Ilus girl fr/Charm skul & old friend of wealth)
 Public writrs,spkrs not 2 writ/say suprlative
 But G's Word quite often
 7 =ardon abundant;Eph=luv passeth knowledg;Gor=His
 B=lt of xxx salvatin is unspeakbl;Jn=Lif mor abundan
 Wen man pondr G's majesty/prov alway bin confr w/Grtne
 How expl it? Jus wen WAS G At His Best?
 Is 104 lk G's grtnes & cp Gen 1
 Gen 1:1-5=then folo magnif G did in creatin
 Worl 4us is USA=Expl Atlantic/Pacific & grt land
 Was this wen G was at His best? - Me thinks not.
 Expl fr Abr,ham 2 Moses & how G delivr fr Egypt
 G destroy Egyptians & this set people of Israel on
 path of freedom/independence - Was this wen G was at
 His best? Me thinks Not.
 Was G at His Best wen cal 2nd K of Is 2lead peo & mak
 them in2 mitiest natin on erth
 They defeat enemys & had peac
 Was G at His best then? - Me thinks not!
 Was Gcat His Best wen son this K bilt lmos butiful
 places 2worship this G in Jeru?
 Was G at His best wen ther was tangibl plac man cud
 cum 2 & offr sacs & receiv 4givnes of sins?
 Me thinks not!
 Was G at His best wen tol wat wud happn dwn thru yrs?
 Read in Ezek,Isa,Jer,Malachi & R givn asuranc G wud
 intrven in histry & giv man means wherby cud lnce agi
 hav relatsip w/G had bin lost in Gardn of Edn
 Was G at Best then? - Me thinks not!
 Wa at His Best wen 4-400 yrs was silent & no spk?
 Ther was no furthr rev fr Him,& man had optunt 2
 seek & serch 4ansrs 4self-Was G at Bes then?
 Me thinks not.
 Was G at His Best wen brak silenc & impart words of
 fulfil 2 Z,ach,Eliz,& Mary?
 Read how prophs fulfil in Jn Bap 2lead way 4 Js=Mesiah
 Read miraculus birth Js;how minstr;miracles wrot;
 how hate by relif ldrs;how put 2deth
 lern how deth was sac 4all mank mak posibl 4man 2
 hav 4givnes sin. Was this G at His best?
 Me thinks not.
 Read how Js bury,ros 3rd day,&xxxxxxxthisxxxxxxxchay
 xxxxxxxxxx Was this wne G at His best? Me thinks
 not.
 Read how Js apear 2discips,500 peo & fr resurectin
 lern how man can liv 4evr w/G. Is this wen G was at
 His best? Me thinks not.

Read how Js ascend 2hvn & how 1 day will return 2erth
 reign 1M yrs as Fr of Peace
 How at end that time wil judg peo w/G in finl judg
 Is this wen G wilB at His bes? Me thinks not!
 Jus wen was G at His best?
 If ther an ansr? Yes ther is
 I Bliev G was at His grtes in all event brot us 2this
 day & age
 But I dont think G was at His Best in any of them,
 or in any that wilB
 I Bliev G was at His best wen He reveal self to yng
 man of no consequenc
 How He sho that yng man altho had wif/childrn/job/
 necessary things of lif he had deep need
 G sho that yng man his lif incomplet w/out Him &
 he need a Saviour 2mak relatsip complet w/God
 I Bliev G was at His best wen He so convic that yng
 man of this need & that yng man prostrat self B4 G &
 claim Js Xp as I & S v
 I Bliev G was at His best wen He cam in2 my life
 Can U say same thing this morn?
 4 ea of U here,wen was G at His best?
 Can U say in pas tens=G was at His best wen He came
 in2 my hart?
 Or is that not a realty 4U yet?
 U can chang that 2day
 & U need 2considr that seriously B4 we entr nothr yr
 dont let nothr day go pas w/out that knowledg
 I invit U 2acpt Js Xp as L & Sav of ur lif
 I invit U 2cum 4ward & mak comitment if U nevr hav
 R tol in Scrip if we asham 2confes Js B4 men,
 we wilB asham 2confes us B4 His fathr in hvn
 Dont let anyl/anythin stop U fr cum 2 Him
 If H Sp spk 2U this morn,& U hav nevr respon,mak this
 th day U ansr His summons
 Let this B th day wen U can honestly say wen G was
 At His Best

SCRIPTURE: PSALM 104:1-24; SERM: "WEN WAS G AT HIS VERY BEST?"
 (ILUS POST XMAS & GIFTS FOR GARDENING)
 XMAS OVR & CUM 2YRS END - NOW WAT???
 WE NEED 2LK AT GOD, & LETS DO THAT 2DAY
 (ILUS GIRL FR/CHARM SKUL MEETS OLD SCHULMATE OF MEANS)
 T SPK/WRIT PUBLICLY ADMON NOT 2USE SUPRLATIVES 2OFTN
 LK WAT G WRITES:
 ISA - G'S PARDON IS ABUNDANT
 P' LETTRS - EPH=GOD'S LOVE PASSETH KNOWLEDGE
 COR=GOD'S GIFT OF SALVATIN IS UNSPKABL
 JN = HIS LIFE IS MORE ABUNDANT PLUS MANY,MANY MORE
 G'S WORD SPK HIS GREATNESS/MAJESTY/POWR/PROVIDENC
 HOW DO U EXPL ALL OF IT???
 JVS WEN "WAS GOD AT HIS VERY BEST???"
 PSMIST TRY EXPL BY LK AT G'S CREATIN
 ACTVLY PS LK AT G & MAK CP OF GEN 1
 READ GEN 1+1-5
 THEN FOLO MAGNIF THING G DO IN CREATIN WORL/UNIVERS & ALL IN IT
 (ILUS BILLY GRAHAM & BIB CREATIN VS BIG BANG BLIEF
 BLIEV IN BOTH,READ BIBL C HOW G DID & MAY BIN BIG BAN,BUT G
 BHIND IT)
 THINK CREATIN:OUR COUNTRY-MAINE 2CALIF WAS GA AT VERY BEST THEN?
 WAS G AT VERY BES WEN FORM=PACIF/ATL,MNTNS NATIN,GR CANYN,
 GRT LAKES-WAS THIS WEN G WAS AT HIS VERY BEST????
 ME-THINKS NOT!!!
 READ G'S WORD BOWT PEO OF ABE INCREAS UNTIL 2MNNY ACORD EGYPT
 BAK GR SLAVRY,& MOSES LEAD & CROSS RED SEA
 WAS THIS EN G WAS AT VERY BEST??? ME-THINKS NOT!!
 WAS G AT VERY BEST WEN RAIS 2ND K OF ISR,DEFEAT ALL ENMYS &
 BCUM MITIEST NATIN ON EARTH & MAD PEACE???
 ME-THINKS NOT!!!
 G AT VERY BES WEN S OF DAV BILD MOS BWTIFWL STRUCTUR IN
 JERVS 2WORSHIP G???
 WAS HE AT HIS BEST WEN FINLY HAD PLAC WHER PEO CUD CUM OFFR
 SACS & RECEIV 4GIVNES???
 ME-THINKS NOT!
 WAS G AT VERY BES WEN TOL PEO DWN THRU CENTRYS WAT WUD TAK PLAC
 THRU MEN LIK ISA,JER,EZEK,MALACHI???
 WAS AT VERY BES WEN TOL MANK WUD INTRVEN HISTRY & MAN CUD HAV
 RENEWED RELATSHIP W/G WH/DESTROY AT GARDN EDEN??
 ME-THINKS NOT!!!
 WAS G AT VERY BES DURING 400 SILENT YRS & NO MOR REV & MAN HAD
 OPRTUNTY SEEK/SERCH 4ANSRS & SORT OUT LIF 4SELF
 ME-THINKS NOT!!
 WAS G AT VERY BES WEN BROCK SILEN IMPART WORDS FULFIL 2ZACH/ELIZ/
 MARY

WAS G AT HIS VER BES WEN CAM IN PERSN JS XP, LIVD AMONG US,
WAS PWT 2DETH, RESURECTD, ASCENED IN2HVN

WAS THIS WEN G WAS AT HIS VERY BES??? ME-THINKS NOT!!

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

READ IN SCRIP HOW ONE DAY JS WIL RETURN 4HIS CH,
HOW THER WILB TIME TRIB, COMPLET 2ND COMING OF JS & BLIEVRS
WIL LIV & REIGN W/HIM 4EVR.

WIL THIS B WEN G IS AT HIS VERY BEST??? ME-THINKS NOT!!

JUS WEN WIL G B AT HIS VERY BEST, OR WEN WAS G AT VERY BEST???
IS THER AN ANSR? YES THER IS.

I BLIEV G WAT AT HIS GRTEST IN ALL EVENTS FR/CREATIN TIL NOW
BWT I DON'T BLIEV G WAS AT HIS VERY BEST IN ALL OF THAT.

I BLIEV G WAS AT HIS VERY BEST WEN HE REVEALD HIMSELF 2A YNG MAN
OF NO CONSEQUENCES

HOW HE SHOWD THAT YNG MAN THAT ALTHO HAD WIF/CHILDRN/JOB & NECES
OF LIF HE HAD DEEPR NEED

G SHOWD HIM HIS LIF INCOMPLET & WAT HE NEEDED WAS A SAVIOR 2
MAK RELATSHIP COMPOET W/GOD

I BLIEV G WAS AT HIS BEST WEN HE CONVICTD THAT YNG MAN O THAT
NEED & HE PROSTRATD HIMS*LF B4G & CLAIMD JS XP AS L & SAVIOR

I BLIEV G WAS AT HIS BEST WEN HE CAM IN2 MY HART & LIFE

CAN U SAY SAM THING THIS MORN?? 4EA U, WEN WAS G AT HIS BEST???

CAN U SAY WEN CAME INTO MY HART, OR ISNT THAT REALTY 2 U???

WE SHUD CONSIDR THIS SERIOUSLY AS STAN START NOTHR YR

INVIT EA U MAK THIS DETERMINATIN 2DAY,

LET THIS B TH/DAY WEN U CAN HONESTLY SAY G WAS AT HIS BEST

(Ilus April 5th)

ON TH 5TH DAY OF APRIL, MY TRU LUV GAV 2ME
5PAKS OF SEED, 4BAGS OF PEAT, 3BAGS OF FERT
2BOTTLS OF INSEC SPRAY & A PRUNING SHEAR
4 Th pear tree

(Il comon girl & welthy girl)

superlativs & use

Isa=G'S pardn is abundant

Eph=His luv paseth knowledg

Cor=His gift salvatin is unspkable

Jn=His lif is mor abundant

Wen was G at His best?

MPs 104 & creatin=Gen 1:1-5

Create univers/worl=& our worl USA=expl

Abe to free fr Egypt

King David & bild mity natin

Sol & bild templ in Jeru

Prophs=Ezek, Isa, Jer, Malchi

G fulfil thru Zach/Eliz/Mary

Sac of Js 4mank & sins

Resurectin fr ded?

reveal 2discips/500 peo & giv etrnal lif

Wil cum agin & regin 1M=finl judg?

Wen was G at His best? is ther ansr?

wen cam in2 my lif-expl

Ir-wit;

"When Was God At His Best?"

Scripture: Psalm 104:1-24

(Illustration of April following Christmas)

On the fifth day of April, my true love gave to me - five packs of seed, four bags of peaty three bags of fertilizer, two bottles of insect spray, and a pruning knife for the pear tree.

(Illustration of girl from charm school, and old friend of means)

A young woman met a wealthy girlfriend of hers that she had gone to school with. The girl asked Mrs. Means, what she had been doing since they had gotten out of school a few years ago. Mrs. Means answered that she had married the son of the President of Harvard. The young woman answered, "Fantastic." Mrs. Means went on, that her husband had been made vice-president of IBM. The woman answered, "Fantastic." Mrs. Means said that they had recently bought a large yacht which was docked at the yacht club in Boston. The young woman answered, "Fantastic." This went on for some time and every time Mrs. Means told of some large achievement, the young woman answered, "Fantastic." Finally, Mrs. Means said, "I notice that each time I have told you something, you have answered 'fantastic.' You don't seem to have much of a vocabulary. Just what have you been doing since we left school?" The woman answered, "I recently completed charm school and one thing they did was to correct one of my bad habits. I had the habit of using a certain phrase over and over and my instructors taught me to substitute a more suitable word." And Mrs. Means asked, "Is that why you use the word fantastic?" And the other woman answered, "yes, it is." Mrs. Means ~~said~~ said, "I'm curious, what was the other phrase you would have used when I was telling you of my good fortune?" The other woman said, "Each time you ~~told me of your exploits~~ bragged about one of your wealthy exploits, I would have answered, 'Aw baloney.'"

All of this leads us to the fact that those who write for the public, or speak publicly, are admonished by the experts not to use superlatives too often. But in God's Word we find superlatives quite often. Just briefly we read in Isaiah, "God's pardon is abundant."; in Ephesians "His love passeth knowledge"; in Corinthians "His gift of salvation is 'unspeakable'"; and in John, "His life is more abundant," and those are only a few of many more. When man ponders the majesty and providence of God he has always been confronted with God's greatness. How do you explain it? Just when, "Was God AT His Best?" The writer of the 104th Psalm tries to explain the greatness of God by looking at His creation. Actually this Psalm is mostly looking at God and making the comparison of Genesis 1. It is there we read, (read Gen. 1:1-5). Then follows all of the magnificent things which God did in the creation of the world, the universe and all that is in it. The world for us is this wonderful land in which we live. We think of the United States of America stretching from the Atlantic to the Pacific. We think of the rocky shores of Maine and the sunny land of California. Was God at His very best when He stretched out His hands and formed the mountains of our nation; and shaped the oceans to beat upon the Eastern and the Western shores; or when He caused the Grand Canyon to be scooped out of the earth, leaving a large breathtaking hole to marvel at; or when He placed the Great Lakes; or when He formed any of the other wonders of our nation? Was this when God was at His very best?

Me thinks not!

We read in God's Word how a group of people who started with Abraham gradually increased until there were too many of them according to the thinking of a nation called Egypt. We read how these people were persecuted and enslaved. We read ~~how they were~~ how means were applied to reduce their ranks by abortion. And then we read of how God raised up one man to lead these people from those dark days of slavery to a masterful triumph over this most powerful nation in the then known world. We read how God miraculously led those people out of that land of Egypt and opened the Red Sea for them to cross on dry land and how He destroyed the Egyptians as they sought to follow, and how this deliverance set these people on the path of independence and freedom. Was this when God was at His very best? Me thinks not!

Was God at His best when He called forth the second King of Israel to lead the people and to make them into ~~xxmightyxx~~ the mightiest nation in the world? They defeated all of their enemies and had peace. Was God At His Best then? Me thinks not!

Was God at His best when the son of this mighty King David built one of the most beautiful structures for the worship of God in Jerusalem? Was God at His Best when for the first time there was a tangible place in which man could come and offer his sacrifices and receive the forgiveness of his sins? Me thinks not!

Was God At His Best when He told of what would take place down through the years? We read of the prophecies of Isaiah, Jeremiah, Ezekiel, Malachi, and are given the confident assurance that God would intervene in history to give man the means whereby he could once again have the relationship with God that he had lost in the Garden of Eden. Was God At His Best then? Me thinks not!

Or was God At His Best when for about 400 years He was silent and there was no further revelation coming from Him? Man had the opportunity to seek and search for answers and sort life out for himself. Was God At His Best then? Me thinks not!

Or was God at His Best when He broke His silence and imparted the words of the fulfillment of His prophecies to Zacharias, Elizabeth and Mary. We read how those prophecies were fulfilled in the coming of John the Baptists to lead the way for the Messiah Jesus Christ. We read how Jesus was miraculously born; how He began to minister and perform works of miracles among men; we read how He was hated by the religious leaders and we read how this engendered their wrath to the point that they put Him to death. We learn how this death was the sacrifice for all mankind making it possible for man to have the forgiveness of his sins. Was this when God Was At His Best? Me thinks not! We read how Jesus was buried and how on the third day He arose from the grave. Is This when God was At His Best? Me thinks not!

We read how Jesus appeared to the disciples after His resurrection and how He appeared to over 500 other people as well. From His resurrection we learn that man can not only be forgiven of all of his sins through Him, but can now ~~live~~ ^{live} eternally with God because the power of death has been broken. Is this when God Was At His Best? Me thinks not!

We read how Jesus ascended to the Father in heaven and how one day He will return for His Church and following a time of tribulation and strife on this earth will return to reign as King of Peace for 1000 years. We read how at the end of that time He ~~will~~ with God will perform the final judgement of mankind and those who have rejected Him will be cast into the Lake of Fire to live separated from God eternally, and how those who have been believers in and followers of Jesus Christ will live and reign with Him forever. Is then when God was At His Best. Me thinks not.

Just when was God At His Best? Is there an answer? Yes there is. And I believe that God was ~~xxxxxxxxxx~~ at His greatest in all of these events which have brought us down to this present time and age and in which we live. But I don't think God was at His best in all of that. I believe that God Was At His Best when He revealed Himself to a young man of no consequence. How He showed that young man that although he had a wife and children, a job, and the necessary things of life, he had a deeper need. God showed that young man that his life was incomplete and that he needed a Saviour to make the relationship complete which he could have with God. I believe God Was At His Best when he so convicted that young man of this need, that the young man prostrated himself before God and claimed Jesus Christ as His Lord and Saviour. I believe that God was at His Best when He came into my life.

Can you say the same thing this morning. For each of you here, "When Was God At His Best?" Can you say in the past tense, "God was at His best when He came into my heart?" Or is that not yet a reality for you?

You can change that today. And you need to consider that seriously before we enter a New Year. Don't let another day go past without that knowledge. I invite you to accept Jesus Christ as your Saviour and Lord of your life, today. I invite you to come forward and make that commitment if you never have. We are told in Scripture that if we are ashamed to confess Jesus publicly He will not confess us before His Father. Don't let anything or anyone stop you from coming to Him. If His Holy Spirit is speaking to you this morning and you have never responded, make this the day that you answer His summons. Let this be the day when you can honestly say when God Was At His Best.









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.